The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLIII. WHOLE NUMBER, 1292.] NEW YORK, DECEMBER 20, 1855. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:—

Trinity Church—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8½ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8¾ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

St. Mary's Church, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

DECEMBER.

21	St. Thomas's Day. Ember Day.
22	Ember Day.
23	Fourth Sunday in Advent.
25	Christmas Day.
26	St. Stephen's Day.
27	St. John Evangelist.
28	Holy Innocents.
30	First Sunday after Christmas.

JANUARY.

1	Circumcision of our Lord.
6	Epiphany.
13	First Sunday after the Epiphany.
20	Septuagesima Sunday.
25	Conversion of St. Paul.
27	Sexagesima Sunday.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

December 23d.—Fourth Sunday in Advent.—A. M., New York, Stated Ordination. P. M., Church of the Transfiguration.

January 6th.—Epiphany.—A. M., St. Michael's, Brooklyn.

January 13th.—First Sunday after Epiphany.—A. M., St. Paul's, East Chester. P. M., Trinity, New Rochelle. E., Mount Vernon.

New York.—On Sunday evening, Dec. 16th, being the Third Sunday in Advent, a missionary meeting was held in Christ Church, Eighteenth street, the object being the promotion of the interests of the domestic missions of the Church in America. The Rt. Rev. the Provisional Bishop presided, and there were present also the Rev. Dr. Haight and Rev. Messrs. Gallaudet and Hill.

At the conclusion of the religious services the Bishop addressed the assemblage. He said:—"Beloved brethren, we are assembled this evening to return our thanks to God for the spread of the Gospel. No Church has more reason to be thankful in this respect than we. The condition of the Board of Domestic Missions will this evening be placed before you; and assistance being needed, it is to be hoped an appeal will not be made to you in vain. I will now introduce to you the Reverend Doctor Van Kleeck."

The Rev. Dr. Van Kleeck then delivered an address. He said that the meeting had been called to give increased interest in the domestic missions of the Protestant Episcopal Church in the United States. He saw many present who in the past had been of great service to the Church, and he hoped they would come up now to the assistance of the Church as they had done before, and they would go on heart and hand together. There were now 184 domestic missionaries upon the list in the United States. How small was this number to what it ought to be! It was nothing to the demand made upon the Church from every quarter. The Church entered upon its service this year with a debt of $7,000 upon its shoulders, and with this load upon them the Board could not go on with their work as they should without assistance. When they went back and looked at what this country was when there were only thirteen States, and compared that with what the country is at present, they could not but feel that the Church in missionary strength had not kept pace with the growth of the nation. West of the Rocky Mountains was an empire almost equal to the original thirteen States from which our confederacy started, and all this vast domain was calling for help; and, he went on to say, "If we reflect a moment upon what this vast empire is, we must have some idea of the assistance that is needed. There are now thousands and millions of emigrants pouring into the West, an emigration that possesses high intellectual and moral power, which should be cultivated. This great power of the West will give its influence to the country at last, either for its weal or woe, and in self-defence it should be imbued with Christian sentiments. We do not, as we should, appreciate the growing greatness of our country. Look at Texas—look at Illinois and Iowa, all great empires, and all needing assistance from the Church. What shall we do with these mighty States and Territories that are growing up with a powerful population? Star after star is looming up in our political horizon, and what shall we do to add to the brightness of the new constellations?" He thought there was a renewed interest being taken in this missionary work. He hoped this was really so. The Church needed aid, and the welfare of the nation depended upon the proper training of its increasing States. With no low and selfish aims, burying all suspicions and distrusts, knowing nothing but Christ and Him crucified, he hoped the Church would go on to do the work before it, and do it nobly and in the fear and for the glory of God.

The Rev. Mr. Hill, who has spent a year in California, and returns there on the 20th instant, was next introduced. He said:—"My brethren,—In the time given me, I cannot say all that I might wish to say upon the subject which I am expected to take this evening. Without going into any preface, therefore, I will at once proceed to speak of the condition of our Church in California. I think all present will agree with me in the assertion that the Gospel of our Lord Jesus Christ should be extended to those who have it not. In the minds of many, California is an unimportant speck of land on the Pacific coast, containing a moving population. Now, consider what this land is. If it was on the Atlantic coast it would reach from Boston to Savannah. Now, spiritually, there is a complete famine in this land. In regard to the population of California, I will, for your better understanding, divide it into three sections. In Upper California last year there were thrown in the election 20,000 votes, and in all this population there is yet to be given the first sermon from the Protestant Episcopal Church. In Central California there were given last year 30,000 votes, and all this portion was also destitute of Episcopal missions. In the remaining portion of the State there were only seven churches. All these portions were filled with towns, counties, and populated cities, and in these districts there were thousands upon thousands who had not yet, in California, heard the name of Jesus Christ mentioned, except in oaths and curses. Now, what shall I tell the handful of clergymen that are there when I go back? What will you do? Will you help us? We give you $400,000,000 per month of our gold. You live off the very life blood of California. Take it, and be welcome, all we ask in return is spiritual assistance. Help us for a little while, and in a few years we promise to take care of ourselves."

The Rev. Dr. Haight followed this gentleman upon the same subject. After which a collection was taken up in behalf of Domestic Missions; and after the singing of a hymn the congregation were dismissed with the Apostolic Benediction by the Rt. Rev. the Provisional Bishop.

The Rt. Rev. the Provisional Bishop visited the General Theological Seminary on the Third Sunday in Advent, the day appointed for the Matriculation of the students of the present Junior Class of the Seminary. After Morning Prayer, the Holy Communion was celebrated; the Ante-Communion Service, with the exception of the Gospel, which was read by the Bishop, was said by the Rev. Dr. Johnson, who continued the office up to the Prayer of humble access. The Bishop consecrated, and was assisted in the administration of the Blessed Sacrament by the Rev. Dr. Johnson. At the proper place, the Rt. Rev. the Bishop delivered an able and earnest discourse from St. John xvii. 16, in which he impressed most solemnly the duties that devolved upon the candidate for Holy Orders, and afterwards, the higher and more sacred responsibilities of the Christian Priesthood. An address was also delivered to the students by the Rev. Dr. Johnson. Eleven candidates signed their names to the Matriculation Oath.

New Jersey.—On Tuesday last, the Bishop of the diocese visited Hoboken for the purpose of laying the corner-stone of the new church about to be erected on the north-east corner of Seventh and Washington streets. At two o'clock, the Bishop, accompanied by a number of the clergy, and the wardens and vestrymen of the parish, proceeded to the site. The Rev. Mr. Bruce commenced the Service of the occasion by reading the 122d Psalm, and was followed by the Bishop, who, at the conclusion of the Services, made a brief address to the assembly. The list of articles deposited in the corner-stone was read by the rector of the parish, the Rev. John W. Clark, and are as follows: Bible and Book of Common Prayer; Swords' *Pocket Almanac* for 1854, containing a list of the Bishops and clergy, and the Constitution and Canons of the Church; Canons of the Diocese of New Jersey; last Journal of the Convention of the Diocese; Eighth Triennial Charge of the Bishop, and his Fifth Baccalaureate of Burlington College; a certificate of the organization of the parish of Trinity Church, Hoboken, and a brief historical sketch of it by the rector, giving the date and circumstances of its organization, and names of its first rector, wardens, and vestrymen, as likewise the name of the right reverend Father in God, by whom the corner-stone of the new edifice was this day laid, the date of his consecration, &c., with the name of present rector of the parish, its wardens and vestrymen, of its building-committee, of the architect, by whom the edifice was planned, and of mechanics, by whose handicraft, under God, it is to be erected;—also a copy of the last number of the *Hudson County Democrat*, containing a notice of the present Episcopal visitation to this parish, and a copy of *Ladies' Budget*—a paper published by the ladies of the congregation, containing a brief statement of the condition of the parish, and a general outline of the plan of the building now being erected by God's gracious aid, and to His praise and glory begun. The inscription on the stone is the day and date of its being laid, in Roman numerals.

The first meeting for organizing this parish was held at the house of Mr. A. L. Van Boskerk, August 24th, 1853, now since deceased; and the parish was duly organized according to law, September 16th, 1853. The first Service was held by the Rev. N. W. Camp, September 18th—in the morning at his residence, and in the afternoon at the Town Hall. The parish began with 19 families and 20 communicants; and it now numbers about 70 families and 90 communicants. The first rector, the Rev. Dr. N. W. Camp, resigned in August last, to assume the rectorship of Trinity Church, Hudson City, and was succeeded by the Rev. John W. Clark, late rector of St. Paul's Church, Cincinnati, Ohio.

The edifice now in the course of erection will be, without exception, the finest of any in Hoboken. The wardens and vestry have secured a piece of ground one hundred feet square, on which they intend to erect, beside the church, a Sunday school and rectory. The building, when completed, will be in the form of a Greek cross, and will comfortably seat 1,200 persons. It is the present intention to finish only the nave of the cross, which will seat about 600 persons. It is to be constructed in the Gothic style of architecture. The front of the edifice, on Washington street, will be 50 feet in width, and 56 feet in height. The front will be surmounted by a steeple 120 feet high. The building will extend to the depth of 100 feet. The material of the structure will be blue stone from Poughkeepsie Bay; and it will be erected in the style of cobble-work pointed up with cement. The roof will be self-supporting. The windows will be of stained glass, in the best style. There will be five of them on each side of the edifice—three in front and one in the rear. The rear one will light the chancel, and will be a very large and very rich window, similar to those in the most costly church edifices in New York. The ventilating apparatus will be so arranged that the entire body of the building can be replaced with fresh air in ten minutes time, without inconvenience to the congregation. The seats are to be rented. Would it not redound more to the honour of the officers of the church to make the seats *free*, so that the poor, as well as the rich, may have the Gospel preached to them? It is expected that the main building will be completed for occupation as early as May next, leaving the chancel, transepts, and steeple to be constructed afterwards. The cost of the edifice, when all completed, will be about $60,000. The architect is Mr. J. Deutsh; Mr. Thomas Mickens is the mason, and Mr. J. Tinkey the carpenter.

Among the clergy present, we noticed the Rev. John W. Clark, rector of the parish; the Rev. Vandervoort Bruce, rector of St. Paul's Church, Hoboken; the Rev. Dr. N. W. Camp, rector of Trinity Church, Hudson City; the Rev. Stephen M. Douglass, rector of Trinity Church, Jersey City; the Rev. D. V. M. Johnson, rector of St. Mary's Church, Brooklyn; the Rev. E. A. Hoffman, rector of Christ Church, Elizabeth; the Rev. John M. Ward, rector of St. Thomas' Church, Mamaroneck, who was the first rector of St. Paul's, Hoboken; the Rev. Richard Cox, rector of Zion Church, New York, and the Rev. Messrs. Smith and Flagg, of New Jersey, and Robertson, of New York.

At the conclusion of the services, the Bishop, clergymen, wardens, and vestrymen of the parish, and a number of invited guests, repaired to the Odd Fellow's Hall, to partake of some refreshments which had been prepared by the ladies of the congregation.

District Visiting.—The following is the plan of district visiting laid down for the parish of St. Mary, Burlington:—

The two visitors in charge of each district, will consider themselves responsible, through the ministers of the parish, to God, for all Church families residing in their district, whom the clergy shall put in their charge.

All cases of need, either spiritual or temporal, are to be reported, without delay, to one of the clergy.

Their duties will be, to visit the persons assigned to them, at least once a month; to distribute *such tracts and books as may be given them*; to read to the sick; to urge a regular attendance upon the services of the Church; to bring the children to the parish and Sunday schools; to report to the clergy all unbaptized persons, and all irregular attendants, from their districts, at the church and the schools, and all persons not attending any religious worship; to obtain, as far as they can, donations for the relief of their wants, either in work, money, provisions or clothes, which shall be given to the clergy, and distributed by them; and in turn to visit the parish schools for a month at a time, hearing the recitations, and teaching the children to sew.

The two visitors in charge of the parish schools, will also report all cases of absence or irregular attendance at church and schools, during their month, to visitors in whose district the children belong; and they, in turn will report the causes, to the clergy, at the monthly meeting.

The clergy will be in the vestry daily, after Morning and Evening Prayer, to attend to all reports which may be given them there; and will meet all the visitors on the last Friday morning in each month, in the old vestry room, to consider and consult the best interests of their work, to mention any new or difficult cases, and to exchange and receive tracts.

It is much to be desired that those who offer themselves for so high and holy a work, should seek the aid which only can make it useful to themselves and others, in frequent use of the Daily and Weekly Services and Eucharist.

"Beloved, if God so loved us, we ought also to love one another."

G. W. Doane, Rector.
Wm. Croswell Doane, Assistant Minister.

Advent, A. D. 1855.

Pennsylvania.—*(From our Philadelphia Correspondent.)*—

"High and low, rich and poor;
One with another."

Is not that a glorious sentence, reader? Surely it is, for it tells so distinctly how we all *are* in God's sight, and how we *ought to be* in His Church. Had man kept his first estate, would there have been any high and low, rich and poor? That is a question we cannot answer. But we know that ever since men began to multiply upon the earth, there have been the master and the servant, the prince and his people, the high and the low, the rich and the poor. Such seems to be the divinely ordered constitution of human society; and it was our Blessed Lord who said, "The poor ye have always with you;" thereby confirming what Moses had said fourteen hundred years before: "The poor shall never cease out of the land." It is still so; and in every congregation of Christians there either are, or ought to be, more or fewer of the poor. If it can be truly said of one of our congregations that it has no poor, it may be taken for granted that there is something radically wrong. The constitution of man's nature is such, that the intercourse of rich and poor, the commingling of the high and lowly, is necessary to his moral well-being—to his being perfect, as his Heavenly Father in heaven is perfect—to his being merciful, as He is merciful. The man is not to be envied, then, who can say that the congregation of Christians with which he is connected has no poor; that the alms of the faithful are not needed, except to lay up in the coffers of the bank. It *may* be that there are none to use these alms; if so, they must be carefully disposed of; and it would be a great sin, even under such circumstances, to neglect to allow the faithful to bestow their alms. The questions, however, will come up—"Ought there not to be poor? Why are there none? Are not the alleys and streets which surround the churches full of them? Can they not be heard outside all day long, while those within are quietly and comfortably engaged in listening to the choir or the preacher?" This certainly is not in accordance with what the parable teaches: "Go ye out into the highways and hedges, and compel them to come in." With a self-complacent tone and look, one, perhaps, says: "In the good providence of God, I am sent to preach to the rich; I have hundreds of dollars of communion alms safely invested." When John the Baptist sent two of his disciples to ask our Blessed Lord, "Art Thou He that should come, or do we look for another?" the reply was by many wonderful deeds, and a few words, very remarkable, though, in this connection: "Go and show John again those things which ye do hear and see; . . . . the dead are raised up, and the *poor* have the Gospel preached to them." How beautiful, too, are the words of the *Magnificat*: "He . . . hath exalted the humble and meek, ... and the rich He hath sent empty away." Could such things ever have been, had it not been for that enemy of all goodness—the pew system? Had the Churches of the living God been as free for every human being to enter as His air is for them to breathe, or His sun to shine on them, or His rain to fall on them, could it ever have been said of any one that under its roof no poor man ever came; that at its font the child of penury never was regenerate; that at its chancel the high and low, the rich and the poor, one with another, never knelt to receive the seven-fold gifts of grace; that the homely garb of the sons and daughters of toil never frayed the flowered satins of the opulent when they came to receive the food that nourisheth to eternal life? Surely never. It is this system that has fostered so much the pride and vain-glory that are so rife in congregations of men and women calling themselves Christians. Is it possible to suppose that, had it not been for that, there would ever be seen in God's presence, in His own dwelling-place, such exhibitions of "the pomps and vanity of this wicked world," in the wearing of gold and the putting on of apparel? Is it not a mark of the wrong feeling with which people too often go to Church, and of how little the true notion of the *worship* of Almighty God is in their thoughts?

Some weeks ago, reference was made to a new church which is building in this city. A few more particulars have been obtained about it since that passing notice, and they are now given as a specimen of how things are done here, now and then, by a certain class of Churchmen. In this, both brevity and accuracy shall be studied. Some time ago, one or two members of the vestry of one of our churches, representing, with the two or three families of the congregation, which were sympathizers with them, according to the terse expression of one of them, "the wealth and piety" of the parish, resolved that their rector was not evangelical enough; that he did not preach the Gospel as they understood it, but was High Church, and Puseyite, and what not; and that, consequently, it was incumbent upon them, and especially upon their leader, one of the wardens, to abate the evil, and rid themselves of so great a bar to the progress of "vital piety" among them. It was pretty plainly intimated to the rector that he must resign; and that if he did so speedily and willingly, it would be the better for him, pecuniarily. He was told in vestry-meeting, that as he had been elected some dozen years before, by the same parties who now desired his removal, he was, of course, bound to accede to their wishes. The rector thought otherwise; and, declining their proposition, appealed to the remainder of the vestry and the people. He was supported, and, in consequence, "the wealth and piety" withdrew, and left the parish to its fate. As they could not get possession of the church in question, they immediately set about organizing another. To this, of course, the rector, or any of his friends, could not object, remembering St. Paul's noble and Christian saying: "What, then? notwithstanding every way, . . . Christ is preached; and I therein do rejoice—yea, and will rejoice." Phil. i. 18. But having organized a parish, and having resolved upon erecting another church—pleading that that district of the city was but poorly provided with religious opportunities, which is true enough, and that the poor needed more looking after, which is still truer—what do they do? Instead of getting a charter of incorporation, or making application for admission as a new parish, which would have required the assent of their refractory rector, and of one other, whom they loved as little, they remembered them of a charter which had been granted to an abortive attempt at getting up a parish, some years ago, in another part of the same district—say within a mile or so of their former rector's, and two miles of the other clergyman above referred to, the application for the admission of which bore both these gentlemen's signatures. They discovered, too, that the corner-stone of this unsuccessful "enterprise," which, after having been laid, with all proper solemnities, in its place, on a piece of ground granted on certain conditions, had been dug up again on the forfeiture of the ground consequent upon the non-fulfilment of these conditions, was then lying quietly in somebody's coal-yard, or wood-yard, or some such place. They were not slow in using these, so favourable events. They took the name of the defunct corporation as their own—did the same by the charter and its accompaniments, and by no means neglected to lay greedy hands upon the corner-stone. This last they proceeded to lay in the ground without any more ado—thinking, doubtless, that the solemnities of its first laying would more than suffice for its second. And, to crown all, they proceeded to do this, and to build their church within almost a stone's throw of the church they had left! A place this, where of course no new church was wanted—the needs of the people in that section being already provided for—and where their pleas of providing religious opportunities, &c., received a very quiet lie direct. The sole object in putting this new church building in this situation seems to be to interfere with the stubborn and unevangelical clergyman, and, if possible, to draw away his flock from him. He, for his part, lets them alone. Discretion is always the better part of valour; and, acting on this sentiment, he has not thought it worth while to appeal against their proceedings; for they certainly have "wealth," or what passes for such, on their side; though, as to the "piety," one may hold his own opinion about that. There ought always to be ground for rejoicing at the erection of a new church; but there cannot be a great deal under such circumstances as these, excepting on St. Paul's principle. It is sometimes said that stern remarks are made on the clergy—and it is granted there may have been such made when the occasion has called for them—but not with the intention of screening the laity from their due. When they need to be told their duty, or have their undutifulness pointed out, by all means let it be done.

The Rt. Rev. the Bishop of Pennsylvania thus commends to his diocese certain praiseworthy educational projects set on foot in the diocese of Ohio, and chiefly in connection with Kenyon College:—"A number of young men," says the Bishop, "belonging to Pennsylvania, and destined for the Gospel ministry in our Church, are now, or have been, receiving instruction at Kenyon College free of charge to them. This fact seems to give it peculiar claims on the generous consideration of Pennsylvania Churchmen, and induces me to depart from my practice of confining my recommendations to objects within the diocese. The object of the present application is, I understand, the multiplication, at a small cost, of *free scholarships*, which shall be open especially to those who are looking forward to the ministry."

The Bishop has also addressed the following Letter to the clergy and laity in Philadelphia, in reference to the supply of spiritual and material aid to the great body of poor, ignorant, and vicious persons in the city of Philadelphia who are now destitute of the ministrations of the Church:

Dear Brethren:—The undersigned has long had a profound and painful conviction that to the ignorant, neglected, and ungodly population of Philadelphia, our communion owes a debt which it has made as yet no adequate attempt to discharge. To every well-devised measure undertaken for this purpose, he is anxious to give his most earnest support. There are very many ways in which the one great object can be advanced, and he will gladly co-operate in all of them. He asks at this time attention to one which is contemplated by several active and zealous young men, and which will sustain a certain relation to the Brotherhood while it is still entirely open to others. The Resolutions subjoined were passed at a special meeting of that body convened at the instance of the Bishop of the diocese.

These resolutions merely *propose* measures which are still to be matured. In this work the undersigned desires the countenance and co-operation of the reverend clergy—especially of those who are in the charge of large and wealthy parishes. He would respectfully ask them to aid in adjusting a plan of operation, to consent to act as *Local Counsellors* of such Committees as may be assigned to the districts in which their churches are situated, and to recommend to their people the adoption of the *Relief Agency* contemplated as a medium for some part of their contributions to the destitute and friendless.

Alonzo Potter,
Bishop of the Diocese of Pennsylvania.

Philadelphia, December 6th, 1855.

A special meeting of the Brotherhood was held at the Episcopal Rooms, Dec. 3, 1855, when a series of resolutions were adopted, with a view to an effective carrying out of the objects recommended in the Bishop's Address. A committee of five was appointed to confer with the clergy and other members of the Church on the subject, and to consider and report by what means the views of the Brotherhood can be accomplished. The Chair appointed the following Committee: Bros. Francis Wells, Allen C. Durborow, A. M. Fuller, Wm. H. Allen, A. R. Potter.

Connecticut.—In St. James' Church, Husted, on the First Sunday in Advent, the Right Rev. the Bishop of the diocese admitted the Rev. James R. Coe to the Holy Order of Priests. Rev. Mr. Betts read Morning Prayer, and the candidate was presented by the Rev. Mr. Jones. The Bishop preached, and celebrated the Holy Communion, and was assisted in the administration of the Blessed Sacrament by the Rev. Mr. Betts.

The Christmas Examination at Trinity College, we learn from the *Calendar*, commenced at the Philosophical Room, in Seabury-hall, on Monday of the present week. The Term was to close with Prayers on Wednesday evening; and Lent Term will begin on Thursday, January 3d, 1856.

Massachusetts.—The Right Rev. the Bishop of the diocese administered the Sacramental Rite of Confirmation to sixteen persons, in Grace Church, New Bedford, on Wednesday. During the past year, the building has undergone extensive alterations and repairs, and all outstanding debts against the church have been liquidated. The rector of Grace Church is the Rev. Mr. Rice.

The ladies of Grace Church, Newton Corner, hold a fair on the 19th and 20th inst., for the purpose of raising funds in support of the mission.

The Southern Association, as we gather from the *Christian Witness*, held its meeting, according to appointment, at Fall River, on the 5th and 6th inst. There were present, of the clergy, the Rt. Rev. the Bishop of the diocese, the Rev. Messrs. Cutler, Brown, Porter, Randall, Rice, Slafter, Townsend, Withington, and Allen, of Rhode Island. There were four public services held in the Church of the Ascension, at which practical discourses were preached, and on the last evening, fervent and impressive addresses were made by the Bishop and several of the clergy, on the subject of Missions. A collection in behalf of Missions was made on the same evening, agreeably to a standing rule of the Association. In addition to the public services on each morning of the two days, private sessions of the clergy were held, on which occasions a sermon was read, and plans of a sermon were subjected to criticism. The public services were unusually well attended by the congregation, and all the exercises, both public and private, were of an interesting and impressive character. The public exercises of the Association are spoken of as being of the greatest value—as having a tendency to create a deeper general interest in religion, and, by the private conversations and prayers of the clergy when sojourning in the different families of the parish, leading to the increase of personal interest in the special objects and enterprises of the Church in this diocese. The meeting at Fall River possessed, it is said, so many of the elements of success, that it is devoutly to be wished there might be many more such in the future. The next Association will be held at Pawtucket, on the 30th and 31st of January, 1856. The text for plan of sermons is Hebrews iii. 14.

Virginia.—The Right Rev. the Bishop of the diocese administered the Sacramental Rite of Confirmation to one person in Grace Church, Powhatan county, on the 24th ult. A sermon was preached by the Rev. Andrew Fisher, and the Bishop addressed the congregation. At Immanuel Church, on the 25th ult., after a sermon by the Rev. Mr. Fisher, the Bishop gave an address, and confirmed two persons. At St. Luke's, Nov. 26, three persons received Confirmation; and on Nov. 27, at Manakins, the Bishop confirmed five, and delivered an address. The sermon was preached by the Rev. E. M. Rodman.

The Seminary Chapel, as we learn from the *Southern Churchman*, will be ready for consecration on Wednesday morning, the 19th inst. The building has undergone recent enlargement and improvement, under the supervision of Mr. Johns, the architect; and now, as well as being a very neat and commodious place of worship, will accommodate a much larger number of worshippers than before.

Ohio.—Mr. Editor,—Dear Sir: The corner-stone of the Church of the Advent was laid the day before yesterday, by the Rev. Dr. Butler, of Christ Church, Cincinnati, and a very able address was delivered by the Rev. Dr. Greenleaf, of Cincinnati. The clergy present, besides the two named, were the Revs. Messrs. Rally, Gray, Fitch, Magee, of Ohio, and Rev. Mr. Boyd, of Kentucky. The procession was formed in the Methodist Chapel; the clergy appeared in their gowns. There was quite a large assembly, considering the dampness of the weather. The Bishop was prevented from being present by a sudden indisposition. In the stone was placed a copper box: in it was placed a copy of the Holy Bible, the Book of Common Prayer, and the Records of the Church of the Advent, copies of the New York *Churchman*, the *Western Episcopalian*, the *Spirit of Missions*, the Records of the General Convention, the Diocesan Convention, the *Church Almanac*, the *Children's Magazine*, the *Carrier Dove*, and the Cincinnati daily papers; together with the names of the clergy present, and the Pastoral Letters of the Rev. Drs. Butler and Greenleaf to their respective congregations. After the Services were over, some of the clergy and vestry partook of a sumptuous supper at the house of C. W. James, our junior warden. Everything passed off very well. The church is to be built of stone, in the Gothic style, with tower, nave, transept, and chancel. When completed, it will cost about $10,000. We hope the friends of Church Extension will help us to build this church, for we are not able to do it ourselves. The Church is very much needed in this neighbourhood. There are a great many poor English and Irish people that will be lost to the Church if we cannot build the church. And O, may the Great Head of the Church open the hearts of His people, so that they may see that it is their duty to help such a holy cause as this by their aid and sympathy!

It is useless for me to attempt to give you any of the very able address of the Rev. Dr. Greenleaf. It was pronounced by all to be eloquent and very appropriate. We shall try to prevail on the Rev. Dr. to consent to its being published. If so, I will send you a copy.

Yours truly, J. F. B.

Cincinnati, Walnut Hills,
Second Friday in Advent, Dec. 14, 1855.

Iowa.—The Right Rev. the Bishop of the diocese held an Ordination on the First Sunday in Advent, in St. John's Church, Keokuk, and admitted Hiram W. Beers, recently a minister of the Methodist persuasion, to the Holy Order of Deacons. Morning Prayer was read by the Rev. Messrs. Ufford, of Muscatine, and Batchelder, of Burlington. Rev. George Denison, of Keokuk, presented the candidate, and supported the Bishop in the celebration of the Holy Communion. In the afternoon of the same day, the Bishop confirmed two persons—the Rev. Mr. Beers preaching the sermon.

A missionary meeting was held in St. John's Church on the same evening, when a collection was taken up for General and Domestic Missions, and addresses delivered by the Right Rev. the Bishop and the Rev. Messrs. Batchelder, Beers, Denison, and Ufford.

The parish of St. John's is said to be in a prosperous condition; and the church edifice has recently undergone considerable improvements.

Bishop Griswold's Chair.—We learn from the *Christian Witness and Church Advocate*, that a layman of Boston has presented to the Bishop of Iowa the study-chair of Bishop Griswold; and it has already found its way to that distant diocese, and now adorns the study of a prelate who was brought up at the feet of its former venerable possessor, and who is determined to follow in his footsteps as a disciple of Christ, and as a Bishop in the Church of God.

The Church Abroad.

England.—We regret to state, (says the *English Churchman*,) that the Bishop of London has been worse again, owing to an attack of gout.

The case of St. Andrew's Church, Wells street, London, is one that shows very strikingly how much the Choral Service of the Church is appreciated when once a congregation gets accustomed to its devotional use. A short time ago, (the London *Guardian* relates,) the choir of this church was given up, as the funds did not admit of their services being retained. Their loss was felt so greatly by the congregation, that a special fund for the re-establishment of the Choral Services was set on foot, and annual subscriptions to nearly the amount required have been promised, and the services at St. Andrew's are again restored to that beauty and solemnity which choral accompaniment can only fully confer. Perhaps no church has had greater difficulties than St. Andrew's to contend with. Situated, as it is, in a poor neighbourhood, it depends entirely for the maintenance of its services, and various parochial charities, upon the voluntary offerings of the congregation. There is no endowment, and there are no pew-rents; the whole of the church is free.

With reference to the Rule granted by the Court of Queen's Bench, in Archdeacon Denison's case, the *English Churchman* says:—"It would seem from the statement made by Sir Fitzroy Kelly, that the Archbishop of Canterbury is willing to move in the matter, provided the Court tells him that it is his duty to do so. From this we infer that his Grace's counsel, in 'showing cause' why he should not move in the proceedings against Archdeacon Denison, will confine themselves to a plain statement of the facts of the case, without urging any very powerful arguments against the proceedings. Whether Archdeacon Denison will be allowed by his counsel also to 'show cause,' we are not aware; but we presume that he has the power to move for a Mandamus to restrain further proceedings, either before or after the Court of Queen's Bench has decided the motion now before it, which will not be till next term."

The Church Building Society appears to be receiving increased support. It was stated, at a recent meeting of the Committee, that since the last meeting legacies of £2,400 stock, bequeathed by the Rev. Ralph Ord, and £500 money from the Rev. Sheldon Joddrell, have been paid; and, among other contributions, donations had been received of £300 from the Duchess Dowager of Northumberland; £150 from the Bishop of Durham; £100 from Archdeacon and Mrs. Bentinck; and £100 placed in the Offertory plate, at the Church of the Holy Trinity, Roehampton. The festival held in Westminster Abbey produced £282 3*s*. 11*d*.

The Bishop of Oxford had been attending the ceremony of laying the foundation stone of a new church at Boyn Hill, near Maidenhead, which has some highly interesting circumstances attending its erection. It appears that three sisters, the Misses Hulme, late of Shinfield, have undertaken to supply whatever may be necessary, beyond the sums to be granted by the Societies, for building a church, parsonage, and schools. Their gifts will probably exceed £5,000. The endowment fund is to be made up by the voluntary subscriptions of other persons. The church will be of the Middle Pointed style, of red, black, and other bricks. It will consist of a nave, aisle, chancel, and chancel-aisle; and will hold about three hundred and fifty worshippers. The several buildings will form three sides of a quadrangle. In his Address, the Bishop of Oxford stated, that the Misses Hulme designed their good work as a "memorial of one whom God has taken to His Paradise above—one dear to them, dear to many then assembled, dear to him (the Bishop), and dear for his work's sake, when he ministered in Christ's kingdom in that diocese."

A neat little church at Sandford, near Abingdon, which has been built above four years, but its opening delayed, has been consecrated by the Lord Bishop of Oxford, in the presence of a large number of clergy, and a crowded congregation.

The Belfast papers state, that his Grace the Lord Primate of all Ireland, who is at present residing at the palace, Armagh, has entered upon his eighty-third year. His Grace is in the enjoyment of excellent health.

We learn that about twenty new churches (all, of course, belonging to the Established Church) are now in course of erection in London and its suburbs.

The only church edifice ever built by Oliver Cromwell, was at Berwick-on-Tweed. This building has been lately restored, at a cost of nearly £3,000. A chancel and vestry-room have been added, and the whole church has been re-pewed with open seats. It will now accommodate about 1,400; 472 sittings are free. Two beautiful stained-glass windows have been presented to the church,—so that if Old Noll were now to arise, he would not know it, so puritanical a looking place was it, as he left it.

The *Morning Herald* says, that whereas for a year and a half past there has been no vacancy among the bishops, in the next year and a half there will, in all probability, be five. If any one man, it adds, shall remain the chief adviser of the Crown for the next eighteen months, upon him will devolve the weighty responsibility of selecting almost one fifth of the whole Episcopacy of England.

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XI.—ENOCH, THE ANTEDILUVIAN PROPHET.

Death is a tremendous visitation on mankind; it is the greatest evil which has ever been inflicted on the human race. It contains a fearful proof of the demerit and malignity of sin; and it offers a powerful inducement to accept the blessing of redeeming mercy, and to lay hold upon the hope of everlasting life through Jesus Christ our Lord. Death is directly opposed to the first law of our nature, and to the unquenchable desire of immortality in all mankind. We can fully enter into the feeling of the great Apostle, when he said, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. v. 4. It would appear, from the words of the Apostle, that he had a desire to go up into Heaven, not by the subterranean passage of the grave, but like Enoch and Elijah, to have an honourable and triumphant passage to the skies. Such a feeling is natural to mankind, "who, through fear of death, are all their lifetime subject to bondage;" and in so much that nothing but the consolations of religion can ever operate as an effectual antidote to that native feeling in the human heart.

It was the original intention of the Almighty to have exempted mankind from the evil of death. For in the original state of things everything was right, and everything was good, and God Himself was pleased with all His works, and, most of all, with man created in His image. And hence He prepared the tree of life, the leaves of which were for the healing of the people, and to preserve mankind in health during their probation for the skies. The Almighty takes delight in the happiness of all His creatures, and especially in the happiness of mankind. He cannot take pleasure in human suffering; and therefore He employs temporal suffering only as a salutary discipline, and for our own religious and eternal benefit. "He does not willingly afflict nor grieve the children of men."

Two individuals, and only two, have been exempted from the common lot of human mortality: two holy prophets; one of them before the flood, and the other since the time of the deluge. Those two exceptions, we have reason to believe, were made in confirmation of the promise of redemption to mankind, and were intended to cast a ray of light upon the subject of our future state of being. Enoch, the seventh from Adam, we are told by the Apostle Jude, was a prophet of the Lord, and that he forewarned the people of the day of judgment, and the final punishment of wicked men. The Apostle Jude quoted the book of Enoch, as it has been called, although his prophecies could not have been handed down by any other means than those of oral tradition. They were afterwards committed to writing, and the book is often quoted by the Christian fathers. We are told that the book of Enoch has been lately found in an Ethiopic version, and edited with a translation by Archbishop Lawrence, who refers the composition to the time of Herod the Great.*

The history of Enoch's translation is related in the book of Genesis in the following words: "And Enoch walked with God, and was not, for God took him." The history of that important event is related by the Apostle in the following manner: "By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for, before his translation, he had this testimony, that he pleased God." Heb. xi. 5. The brevity of the history of that event contained in the book of Genesis, demands our careful attention; for although the history is related with so much brevity, it would clearly imply that the matter was well known in the time of Moses, and in the days of the patriarchs, and was not regarded by them as being mysterious or wonderful, much less incredible; and that the history of that event would not require any explanation or enlargement. The patriarchs well understood the meaning of the words, "And was not, for God took him." The religious life and character of Enoch are given with equal brevity; but the words of the sacred historian are comprehensive and decisive. "And Enoch walked with God." Those words contain a depth of meaning that is not easily fathomed; and their entire purport is not easily paraphrased. Those words, however, must of necessity imply that Enoch lived in habitual communion with God, and that not by means of any external and visible evidence of divine things, but by the secret and intuitive operations of the Holy Spirit on the thoughts and feelings of his own heart. We learn from other sources that Enoch was a prophet, and that he foretold the day of final retribution on mankind. The subject is, however, greatly amplified in the following words: "And Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters."

In relation to the character of Enoch, his walking with God during the long course of three hundred years, presents a bright example to mankind. Three hundred years of unabated piety, three hundred years of uniform obedience, three hundred years of intimate communion with God on earth—a character of three hundred years' standing, without spot or blemish. And yet Enoch was a married man, with sons and daughters, and was, of consequence, a man of business and of worldly cares, and yet a man walking in the common path of human life. In the example of the prophet Enoch, there is nothing that would countenance celibacy or monkery. Possibly the holiest man before the flood; and yet he was a married man, and was married early in life for those days—perhaps at an earlier age than any other man before the flood. He brought up sons and daughters, and, of consequence, he had a family dependent on his daily industry; and yet he was a man of God, a prophet of the Lord, walking in communion with God, and keeping pace with all the claims of social duty, as he passed along through all the paths of life. Enoch was a public instructor of mankind—a public example of piety to God and of charity to men. As the days slowly passed away, and week followed after week, and year rolled on after year, and as successive centuries passed away, until, at the end of three hundred and sixty-five years, when he was yet in the strength of manhood, and in the very noon of life, God took him, and took him to Himself, and took him alive, as he was, from the earth, and took him from the world in happy triumph, and took him from a world that was not worthy to retain him any longer, and took him to that happy and glorious world which had been the object of his ardent wishes and his devout desires, his cheering hopes and his joyful expectation for three hundred years.

The words of the Apostle cast a flood of light upon the subject of Enoch's translation: "By faith Enoch was translated, that he should not see death." Dr. Bloomfield says the words of the Apostle are taken from the Septuagint; and that the Septuagint contains a faithful reading of the Hebrew text, as the authors of that translation were all well acquainted with Hebraistic phraseology. The faith of Enoch is rendered conspicuous by the Apostle, as the Apostle brings forth the faith of Enoch as one of his examples of that faith which is founded on the native and intuitive evidence of things hoped for, and conviction of things not seen. Enoch's own translation also was the object of his faith; and, of consequence, he must have been favoured with evidence, not only of future and eternal things in general, but he must have had a divine intimation of the purpose of Almighty God to exempt him from the common lot of men, and to remove him immediately to his everlasting home: and Enoch must have placed the same devout reliance on that divine intimation as upon his general and intuitive evidence and conviction of things not seen.

That Enoch was removed, alive as he was, to his eternal rest, we have the testimony of the Apostle: "By faith Enoch was translated, that he should not see death." And therefore we are justified in our conviction that Enoch did not die, and that he was exempted from the pain and penalty of death, and exempted from the degradation of the grave, and he entered in happy triumph into heaven. The Apostle also recognizes this distinction in relation to the living and the dead at the last day: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51. From the foregoing words of the Apostle, it will follow that the righteous, who shall be living at the last day, will be translated, as Enoch and Elijah were, and will not see death. These cases, therefore, corroborate each other. J.

(*To be continued.*)

* Bloomfield.

For the Churchman.

THE LORD'S DAY AND THE JEWISH SABBATH.

NO. II.

In our former article we endeavoured to show the difference between the Jewish Sabbath and the Lord's Day,—that the one was an ordinance of temporal and ceremonial inactivity, but the other a joyous festival, and that it was so regarded for upwards of sixteen hundred years. How is it, then, there has been such a change of sentiment among the people of Great Britain and America on this subject? Let us review the history of the rise of the "Puritan Sabbath," and we shall see. To quote, then, the words of an author, himself a Puritan:—

"But it is not a little singular that the Church, though right in theory, and to some extent in practice, continued through *successive centuries wrong in principle*, in that she disowned the sanctity of *the law* of the *Sabbath*. In other words, the Divine authority of the Sabbath neither was recognized *by the ancient fathers*, nor by Luther or Calvin, or by the Reformers. It was reserved for the Puritans, to their immortal honour, *first* to expound and enforce the law of the Christian Sabbath, based on the authority of God's Word. They better read the law of the Lord our God on this subject, and bringing it out from the enormous mass of saints' days and festivals with which the Church had overlaid it, like some priceless gem disinterred from the rubbish of many generations, presented it to the world with Heaven's own lustre. The influence of the sun in the heavens is not more clear or genial than is that of the Christian Sabbath upon the whole English race wherever found. They, and *they alone, have a Sabbath*, a Christian Sabbath, holy unto the Lord by God's command. *With all else throughout Christendom* the Sabbath is a holyday, a *festival*, observed by common consent like other saints' days and *festivals* of the Calendar. The true doctrine of the Christian Sabbath was *first* promulgated by an English Dissenter, the Rev. Nicholas Board, D. D., of Norton, in the county of Suffolk. About the year 1595 he published a famous book, entitled, 'Sabbatham Veteris et Novi Testamenti, or The True Doctrine of the Christian Sabbath.' . . . . . . This book spread with wonderful rapidity. The doctrines it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom."

Public sentiment, however, was still unsettled in regard to this *new* doctrine respecting the Sabbath, though few at first violently opposed it. "Learned men were much divided in their judgments about these Sabbatarian doctrines; some embraced them as ancient truths consonant with Scripture long disused and neglected, now seasonably revived for the increase of piety. Others conceived them grounded on a wrong bottom; but because they tended to a manifest advance of religion, it was a pity to oppose them; seeing none have just reason to complain, *being deceived* into their own good. But a third sort flatly fell out with these propositions, as galling men's necks with a *Jewish yoke*, against the liberty of Christians; that Christ, as Lord of the Sabbath, had removed the rigour thereof, and allowed men *lawful* recreations; that this doctrine put an unequal lustre on the Sunday, *on set purpose to eclipse all other holy-days*, to the derogation of the *authority of the Church*; that this strict observance was set up out of faction, to be a character of difference, to brand all for libertines who did not entertain it."

. . . . Even Dr. Heylin* certified the triumphant spread of those Puritanical sentiments respecting the Sabbath, while he disclosed his inveterate hatred of them in the following terms: "This doctrine carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true *grounds* of it, induced many to embrace and defend it, and, in a very little time, it became the most bewitching error, and the most popular infatuation, that ever was embraced by the people of England."

. . . . Archbishop Whitgift, in 1599, suppressed Dr. Board's book, and ordered that it should not be reprinted. And Popham, Lord Chief Justice, did the same the year following.

. . . . The subject continued to be discussed for many years. Public enactments were made to contravene these Puritanical notions of the Lord's Day. For this intent, in the famous Declaration of Sports, May 24, 1618, James I. signified his royal pleasure "that *after the end* of divine service his good people should not be disturbed, letted, or discouraged from any lawful recreations, such as dancing, either men or women, archerie for men, leaping or vaulting, or any such harmless recreations; nor from having May-games, Whitsun-ales, or Morris-dances, and setting up May-poles, or other sports therewith used, so as the same be had in *due* and *convenient* [*i. e.*, proper] times, *without impediment* or *let of divine service*."

"This declaration opened"—so says our Puritanical author—"a flood of immorality upon the country, and brought into great trials such as opposed this public desecration of the Lord's Day. Archbishop Laud, ever memorable for his vindictive hatred of the Puritans"—and, we may add, for his receiving the heavenly crown of martyrdom at their hands—"distinguished himself by his zeal against the *new* doctrine of the sanctity of the day. At the request of the people, the Lord Chief Justice, Richardson, had ordered the suppression of 'Sunday revels.' But Laud had the address to call in the aid of the clergy to cause the order of the Chief Justice to be revoked which suppressed the revels; . . . . . a spectacle most extraordinary—the *laity* petitioning for the religious observance of the Lord's Day, and the Bishop of Protestant England and his clergy pleading for the authorized profanation of it! Laud and his party prevailed; the order was revoked, and the Declaration of Sports revived, 'out of a pious care for the service of God, and for suppressing those humours that oppose truth, and for the ease, comfort, and recreation of his Majesty's well-deserving people.' " . . . . .

Opposition, however, gradually ceased, better sentiments prevailed, and the Church of England was, at length, constrained to receive the Scriptural doctrine of the sanctity of the Lord's Day "*at the hands* of the persecuted *Puritans*." And she, at the same time, we may add, received many other very grievous heresies which have been a curse to her ever since.

"Accordingly, England, Scotland, and America, *and they* ONLY, of ALL the nations of Christendom, enjoy a Christian Sabbath."†

This history of the rise of the observance of the Puritan Sabbath, like many other controversial details of like character, proves too much; for, according to it, the Church never observed the Sabbath for sixteen hundred years. Now, as we have said before, we are no advocates of a profanation or desecration of this most holy feast; the Catholic Church, indeed, commands us to abstain from all servile work, to observe the day holily, and, if possible, to be present at the celebration of the Holy Sacrifice of the Altar; but we are very much adverse to anything like a Judaical or Puritanic observance of the day. Perhaps the Puritans drove the Churchmen a little too far; and we should decidedly object to anything like a revival of King James's "Declaration of Sports;" for in these times men would abuse such liberty, turning it into licentiousness. But we do say, innocent recreation (Divine Service being over) is not only lawful but useful. Indeed, by giving the day a joyous character, it rather enhances its sanctity. Suppose, for instance, a family in very moderate circumstances, who are obliged to work very hard all the week for their living—would a day devoted to "ceremonial inactivity" be a day of rest for them? Would it not be very irksome to the younger members of the family?—or would they not dread its approach? The hard labour of the factory and the workshop would be preferable to that of the Puritan "Sabbath." Again, why is it that so many of our young men neglect the Services of the Church altogether? Is not this very "Sabbath" one of the prime causes? They are trained to observe the day with Puritanic strictness; they are always glad when it is over; and when they grow old enough to have their own way—which is at a very early age—they disregard it altogether. And you will hear many of them say, in excuse for their absence from the Church and her holy duties—"We had enough Sabbath when we were boys." But let a family be trained to regard the day as a holy festival; let them be allowed becoming recreations and amusements—at the same time inculcating the duty of observing Sunday as a holy-day, like Christmas, or Easter, or the Ascension—and we should soon see a different state of things; why, even the infants would be glad when the Sunday came round in its weekly course.

But, then, the Church, too, has a great work to do to sanctify the day. No mere *reading* of prayers, or the preaching of a sermon, will do it;—no, the Holy Sacrifice of our ransom must be solemnly offered, and Christ Himself must be among us. Yes, let us go to that church of massive stone, its cross-capped spire pointing to the skies; the storied windows soften the light of day; the vaulted roof, the clustered columns, the aisles, the floor of various coloured tiles, the open seats—all tell of the Church Catholic. The king and the peasant kneel side by side worshipping one Father; at the east end is the chancel arch, typifying the gate of heaven; upon the rood-screen is the holy rood, setting forth the doctrine of the Atonement, and teaching the Fifth Commandment, more forcibly even than words can tell. Beyond the screen is the choir and sanctuary; and there is the Holy Altar, with its jewelled cross and two lights, teaching to us the priesthood and mediatorial character of our Blessed Lord, who is the "true light of the world;"—and the spangled vault of the chancel tells of the heavens which declare the glory of the Lord. The frescoed walls set forth the examples of holy men who have lived and died in "the faith once delivered to the Saints," and now "rest from their labours." The choir is filled with white-robed priests, and deacons, and singing boys. A deacon kneels at a low stool, in the nave, solemnly singing the Litany; then one of David's Psalms resounds through nave and aisle. The priest, robed in chasuble, alb, and stole, kneels before the Altar, and the Eucharistic Service begins. The Holy Gospel is read, and the light to lighten the world is shown forth by the tapers on either side of the Holy Book. The sermon is of temperance, righteousness, and the judgment to come. And now the priest intones the consecration, and—

"Fresh from the atoning sacrifice,
The world's Creator bleeding lies,
That man, His foe, by whom He bled,
May take Him for His daily bread."

And now, approaching the Altar in due rank and order, they feed upon that rich and august food of which upon the Altar they see but the exterior signs and figures, which yet in reality contain, as under a veil, the Saviour's precious Body and Blood. Again there is silence, and now—

"What sudden blaze of song
Spreads o'er the expanse of heaven?
In waves of light it thrills along,
Th' angelic signal given—
'Glory to God,' from yonder central fire,
Flows out the echoing lay beyond the starry choir.

"Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on for ever—
'Glory to God on high, on earth be peace,
And love towards men of love—salvation and release.'"

And then the priest blesses them, and they depart, having worshipped in spirit and in truth, and also in the beauty of holiness. Would it be possible to desecrate a day so begun? W. F. B.

* Dr. Heylin was one of the soundest divines of his age.

† Ancient Christianity Exemplified. By Lyman Coleman. Philadelphia: Lippincott. pp. 532-600.

For the Churchman.

CHURCH LAND ASSOCIATION.

A public meeting has been decided on for presenting the claims of the "Church Land Association." It is too important to be passed over without consideration. The West and its wants is a theme upon which much has been written, and much more may be said. This effort is rightly regarded as underlying the future missionary operations of our Church in the Western valley.

The effort of the Association will be especially directed to the procuring of lots on which to erect churches and parsonages. They can now be had at comparatively low prices. The organization of parishes and building of churches are often greatly retarded for the want of suitable lots on which to build. They are constantly increasing in value. No one not intimately conversant with the actual condition of things can estimate the importance of the movement. One or two cases may be referred to in point. The ladies connected with the Episcopal Church, in Madison, Wis., purchased two lots a few years since, adjoining the Capitol grounds, for $300. It is believed that these lots could not now be had for less than $3,000. A substantial church edifice is to be erected the ensuing season. In a country town $600 was paid by a poor parish for one lot, which might have been had when the parish was organized for $60.

One or two hundred dollars judiciously invested will lead to the early establishment of a parish and securing a parsonage. It is hoped the wealthy churchmen of the East, and especially in this great city, will not refuse their aid. Liberal churchmen in the West are aiding in the work. They do not expect assistance from others, without contributing in both land and money themselves.

The public meeting is to be held on the evening of the 30th inst., in one of the central churches of the city. Another will be held in Brooklyn at an early day. Due notice will be given. The proposition has the sanction of the Provisional Bishop, the city clergy, and several influential laymen who have been consulted.

The agent has undertaken this work for the glory of Christ and the salvation of souls. He hopes to be sustained by the piety, the zeal, and the liberality of those whom God hath blessed.

By a rule of the Association each contributor can designate which of the Western dioceses his contribution shall benefit. All may thus be gratified as to any preference they may have. CHARLES B. STOUT, General Agent.

IMPRESSION OF THE ANGLICAN CHORAL SERVICE ON A FOREIGN ROMANIST.—The London *Guardian* publishes the following important letter:—

SIR:—At a time when "Cathedral Service" is attracting a good deal of public attention, perhaps the following may be worth insertion in your paper. Some years ago I returned from France, after a residence there of some years, in company with a well-educated Roman Catholic gentleman, on his first visit to England; he stayed with me some weeks in London, and together we went to see whatever was famous in the great metropolis. One day I asked him whether he would like to visit Westminster Abbey; he said, "Not to attend the service, but I should like to see the building." We went in the afternoon, and, while inspecting the monuments, service commenced; as the words of the *Magnificat*, chanted by the choir, came floating on the air, he paused abruptly, listened for a while with the greatest reverence, and, as the music ceased, in a whisper said, "*Allons y*." We went, we stayed throughout the service, to which my friend paid the most profound attention. As we left the Abbey, he said to me very gravely, "My good friend, you cannot imagine how much I am impressed with the beauty and grandeur of the service I have just heard;—would I could join in it regularly! You know," he continued, "that the bulk of my countrymen are dissatisfied with many of the doctrines of the Roman Church; but Protestantism, the doctrines of which they prefer, is presented to them in such a cold and unamiable aspect at home, that they are deterred from embracing it; those long and ill-digested extemporaneous prayers, full of wearisome repetitions, a hymn devoid of beauty and badly sung, and then a dreary sermon, and then another hymn and another prayer. No!" said he, "as Protestantism is now presented to Frenchmen, it will make, depend upon it, but little progress; but were a Church presented to them which could offer them an Episcopal clergy, purer doctrines than those of Rome, with such a service as I have just now heard, I am convinced the mass of the educated classes would enter its communion. We wish to be members of a Church—not Dissenters."—Your obedient servant, C. BLACKBURN.—Grammar School, *Presteigne*, Nov. 7.

CROSSES always stir up indwelling corruption; grace purges it away.

For the Churchman.

ST. LUKE II. 6, 7.

The time had come. From blessed Mary's womb,
In majesty of lowliness, was born
The Saviour King.
For Him, though Lord o'er all
In heaven, and earth, and hell, no room was found,
E'en in the scanty precincts of an inn.
Unsought, save by the shepherds watching o'er
Their flocks, and wrapped in swaddling clothes, He lay—
A manger bare His lowly resting place!
The second Adam—holy—sinless—God!
His coming heralded, a twofold way:
Gabriel, the mighty, from the skies was sent,
A tribute to His Godhead—while from earth,
The saintly John, endowed with ghostly power
E'en from his mother's womb, appeared, to turn
The erring by the wisdom of the Just,
And preach the coming of the Son of Man.

Jesus, Thou Lamb of God, oh! grant that we
May bow submissive at Thy glorious name—
Great healer of the nations. Let Thy prayers
And ceaseless intercessions win for us
The pearly robes of righteousness. And when
Thy servant Gabriel shall again be sent
To wake with trumpet sound the slumbering earth,
Take us, we pray Thee, with the angel Host,
To reign with Thee in glory evermore.

The time draws near to celebrate the day
Of Christ's appearing. While thou keep'st the feast
In memory of His advent to the Jews,
Be thou prepared, O Holy Church! to go
With loud Hosannahs forth to meet thy Spouse,
When in the clouds in majesty and power
He comes again to judge the quick and dead.
Then shall the trembling earth and melting sun
Declare His second Advent, and proclaim
His final triumph over death and sin.

St. Paul's Parish, Camden, N. J. E. B. P.

IRVINGISM.

It is not enough to dispose us to listen to any one, that he declares that what he teaches is for the glory of God. Heresies begin, the one in this way, and another in that; some by directing themselves plainly against the truth, some by teaching something which is inconsistent with the truth. Heresies which openly oppose the truth, carry away those only who are ready to abandon it. Heretics who teach what is only inconsistent with the truth, sometimes gain the more ready admission, because the simple do not see that the truth *is* opposed. Arius was openly profane and a scoffer, and those only fell to him who were like him. Pelagius professed to vindicate the power of man under the Gospel, with the aid of God, to fulfil God's Commandments, and for a time he deceived even a Bishop of Rome.

So it is now. Some heresies openly oppose the truth of Christ; others seem to add to it, and by adding to it, really deny other truth. Every such denial brings with it much more evil than seems at first sight. For every denial of faith spreads like a cancer. It may be a small spot at first; but it spreads inwards and inwards, until it has reached the very heart, and life is gone.

It is unfaithful not to speak the truth faithfully, although it seem stern. Of this latter sort of heresies is that sect, which, from the name of its first founder, is commonly, and, I shall show, rightly called, Irvingite, but which gives itself the title of "The Catholic and Apostolic Church."

Of this one true Holy, Catholic, Apostolic Church, we have always believed ourselves members. In this we have confessed our belief, Sunday by Sunday,—"I believe one Catholic and Apostolic Church." What, then, does this new body claim, which we have not already? What credentials does it bring?

Truly, it is a large claim which this body makes. It claims to possess what it alleges that the whole Church has not possessed, since St. John, the last of our Lord's Apostles, was translated to his Master, whom he loved. It claims to supply a want which the Church, from that hour to this, never knew of; which those who conversed with the Apostles were ignorant of; which St. Clement, whose "name was in the Book of Life," never heard of; which St. Timothy and St. Titus, whom St. Paul exhorted to keep, teach, hand down to others, that "good deposit," that "form," or mould, "of sound words," with which he had intrusted them, never taught, never handed down. However, so it is. St. Paul declared, that our Lord "gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ." The Church has not doubted hitherto, from the time when the Holy Ghost said this by St. Paul, until now, that this, which he said, was fulfilled. It is now taught that, through some fault somewhere, the gift was broken off, contrary to the will of God; and that now, after eighteen centuries, it is restored in this body. Glorious sight it would indeed be, if it were true! We can hardly picture to ourselves those glorious men, full of the Holy Ghost, who, when they spake, spake through the Spirit of Christ within them, at whose rebuke the devils trembled; who, following their Lord, broke the empire of Satan, overcame the world through Him who had overcome the world, spread the Gospel from India to this land, at that time severed from the civilized world, and won thousands of thousands to the obedience of the faith of Christ. A goodly sight it would be to see the love of St. John, the burning zeal of St. Paul, the tenderness of St. Barnabas, the subdued fire of St. Peter, the holy devotion of St. James, and all the rest of the glorious company, whose life was the life of Christ within them. The Church has had great and glorious saints since, but none like these. Varied have been the gifts with which her teachers have been gifted by God. Deeply have they understood the doctrine of Christ, the mind of the Spirit, the Word of God. All generations have loved and reverenced them, and looked upon them as "fathers," for the gifts of God in them. They taught clearly the faith which they had received. The more it was assailed, the more cautiously and fully they fenced it round on every side from false doctrine. They dwelt in Holy Scripture, and drew out of its depths, as from an inexhaustible fountain, rich streams of heavenly truth, yet ever in harmony with the faith which they had received. They contemplated God, and caught glimpses of unspeakable light. In devotion, faith, morals, knowledge of the Scripture, and of God or man, the treasures which they have left us are priceless. It would indeed be a great sight, if God should vouchsafe to us more than all which through those eighteen centuries He bestowed upon the Church.

We are told, however, that there is an outpouring of spiritual gifts now, such as men had not known since the Apostles' time; and that the Apostolate is now anew revived, as it was left by St. Paul. It is repeated again and again to us, that the whole Church, from the Apostles' times, has been imperfect, but it is now perfected; and that all Churches, East and West, and all who are called Christians, are to find perfection in accepting that Apostolate, and in placing themselves under its authority. The authority then claimed is higher than that claimed by Roman Catholics for the Pope. For the Pope claims authority over all Bishops, yet is a Bishop still; the Apostles claim, like the Apostles of our Lord Jesus Christ, to be of an order above all Bishops.

It is a lofty claim, somewhat in the character of our island people, who are wont to think that we, and all which belongs to us, are so far superior to whatever is found anywhere. God rejecteth no age, despiseth no sex. Yet it is, on the very surface, a large claim, that the Twelve Apostles should be revived in the nineteenth century, in the persons of twelve English gentlemen—that these were called to the office of St. Peter and St. Paul, St. James and St. John, by four other English gentlemen, and four English ladies, who are entitled Prophets. "The pillar of the Apostles" is a country gentleman, a member of the English House of Commons, who speaks there like other members, but whose language is not always very measured.

These twelve—two English priests, one a Scotch Presbyterian, the rest private or professional gentlemen—claim the obedience of the patriarchs, archbishops, bishops, and others in places of chief note over the Church of Christ throughout the earth, that all should acknowledge and submit to them, as Apostles, the true successors of those who were full of the Holy Ghost, through whom God completed His revelation of Himself, inspired by God. They claim to be as much above all bishops, or patriarchs, or the Pope, as St. Peter or St. Paul were over uninspired bishops. They desire to hold one universal Episcopate.

The claims are awful; if not true, they are plainly blasphemous; if true, they would have required and have had sanction, full, distinct, undoubted, in proportion to their greatness.

The advocates of this new system are wont to dwell, first, on the fact that it is *probable* that there would be some great outpouring of the Spirit, before the second coming of the Lord. This we may fully grant. St. Paul declares that a time shall be before the end of the world, when "all Israel shall be saved;" *i. e.*, when the whole Jewish people, then living, shall be turned to the Lord. This, then, is true, that it is not only probable, but certain, that before the coming of our Lord, there shall be large gifts of grace, and conversions more extensive and more complete than heretofore. But it is also clear (as I will show hereafter) that other events, still future, are to take place before those conversions shall be accomplished.

Our Lord's second coming *will* be preceded first by the great "falling away" and the coming of the personal Antichrist, "with all deceivableness of lying wonders;" and upon his miraculous destruction, there shall be a great conversion of Jews and heathens. But this, which God will do hereafter, furnishes no ground for expecting that God will deal with us *now* in a different way from heretofore. Again, it is an old expectation that Elijah shall come *in person*, together with Enoch, as the two witnesses foretold by St. John. But this is no ground for expecting what these call "an Elias Ministry," of persons who have neither "the spirit nor the power of Elias," nor do or suffer any of the things which St. John foretold that the two witnesses should do and suffer.

2. They allege that these gifts of God the Holy Ghost are not only to be new and enlarged gifts, such as the Church has always had, but the restoration of gifts which the Church lost from the time of the Apostles; and for this they appeal to St. Paul's words:—"He gave some Apostles, and some prophets, and some evangelists," &c.

In answer to this, it is plain that whatever St. Paul speaks of, he speaks of it, not only as having been already given, but as having been so given, in order to be thenceforth a continuous gift, and a possession of the Church. Unless then it had been continued in the Church, St. Paul's word, *i. e.* the Word of God the Holy Ghost by St. Paul, would have finished.

3. They claim prophetic gifts.

Without going into the question as to all their alleged prophecies, it is quite clear, from statements of their own, that many have failed, and have turned out false prophecies. Divine prophecy is not partly true, partly false. The so-called prophecies which are said to have been fulfiled, were such only as could be fulfilled at the will of the Body which acknowledged them. Any one, of course, can foretell of his own mind what it is in his own power to bring to pass. What lies within human power bears a human stamp. Divine prophecy foretold what divine power accomplished.

4. They claim the gift of tongues.

The gift, which they claim, is altogether different from what Holy Scripture speaks of as the gift of the Day of Pentecost. It has been partly an unintelligible jargon—sounds with no definite meaning—which are, in fact, no "tongue" whatever; partly, mere excited words, which bore no evidence of being fruits of the Spirit of God.

5. They claim the gifts of healing.

No cures are alleged, involving anything beyond the goodness of Almighty God in hearing prayer. Miracles which are proofs of doctrine, are wrought directly in proof of that doctrine. Cures, even if above the common course of God's Providence, are no proof of any revelation, unless worked directly in proof of that revelation.

6. They insist on the Catholic character of their doctrine and ritual.

Plainly, no heresy will infect at once the whole system. Heresy is almost always upon some one or two points at first. Hence any heresy can establish its own orthodoxy or Catholicity upon all points, except that upon which the heresy itself turns. Even the Arians made out creeds which might be taken for Catholic. Novatian wrote a book on the Trinity to establish his orthodoxy. Pelagius, who denied the grace of God, wrote a laborious account of his faith, in which he diligently condemned all heresies, except his own. To say that the teaching of this new body is, in the main, Catholic, Scriptural, or true, is no guarantee whatever as to that one part of their teaching, which they have invented, which belongs to themselves, which no part of the Catholic Church ever, since the time of the Apostles, acknowledged as true, and which no one, besides themselves, ever imagined to be contained in Holy Scripture.

7. They insist upon the light thrown by their teaching upon the typical parts of Holy Scripture.

This new body claims to have in itself the fulness of that which our Lord gave to those who "were with Him in His tribulations," to whom, especially, He promised the Comforter to "guide them into the whole truth," as it is in Him. Of *those* Apostles and Evangelists, there *are* types in the Old Testament. The Old Testament foreshadows the New; every thing, from the time of the Fall, looked forward to our Lord and His Church. The Apostles and Evangelists, as being very near to our Lord, *were* prefigured in the Old Testament. But to assume that, because the Old Testament foreshadowed the Apostles and Evangelists, who were near our Lord's Person, *therefore* it foreshadows *these* who call themselves Apostles, is to assume the very claim which should be proved, if it could. Holy Scripture tells us of another set of Apostles "who say that they are Apostles and are not."

Such are the pretensions, such the sort of proof which they allege.

I will, with God's help, show hereafter, that St. Paul did not mean that there was to be a *succession* of Apostles, after the Apostles of our Lord; but that he and the other Apostles left the bishops as *the* successors in their office, as far as that office was to continue. This so-called Apostolate is a contradiction of the true Apostles of our Lord.

2. The gift of tongues bestowed upon the first Christians was a real gift of known and spoken languages, and therefore gives no conntenance at all to these unintelligible and unmeaning sounds.

3. Prophecies, which are evidence from God, always come to pass. This is the test given by Holy Scripture itself. The alleged prophecies of this sect have frequently failed. They were also mingled with other error; nor did they appear in the way in which God gives His Holy Spirit. Rather they are of the character of those of the heretical Montanists of old.

4. The cures alleged are no attestation whatever of these claims.

Some one must be in error, the new apostles or the Apostles of our Lord. This has been the fearful skilfulness of Satan. As in moral conduct, so also in his other deceits, he leads his victims, step by step. He first led those persons, under excitement, to make a new claim. They themselves say that they knew not beforehand to what they should be led. They had no perception of what they themselves would, a short time afterwards, advance. The claim involves, first, that the whole Church *is* in error. This seems, now, little to assert. Then, that the whole Church *has been* in error from the times immediately following the Apostles until now. Strange, that those who conversed with, inquired of, listened to the Apostles, and treasured up their words in their own souls, should not have known the minds of the Apostles! Yet people are accustomed to hear of the "early corruptions of Christianity." This too, then, is admitted and insisted upon, and disorders which Holy Scripture mentions as existing among individuals, are interpreted as proofs of the early corruption of the Church, and

its departure from the mind of the Apostles. One more step remains. The Apostles themselves intended that bishops, not Apostles, should be their successors.

This will be the turning point of the new theory. Either the first must be denied; but it is certain; or the new theory and all its claims must be abandoned, or those who have gone too far to abandon them, must deny the infallibility of the Apostles themselves. Signs of this have been shown already. St. Paul's withstanding St. Peter has been alleged as a proof that Apostles were not infallible even in matters of faith. Admit this, and the whole foundation of the faith is gone.

Satan has skilfully adapted his deceits to an age which loves words and is careless about realities; which loves high-sounding names, grasps at shadows, puts itself off with outward show, and substitutes beauty and the administrations of the beauty of holiness, for holiness itself, and the power of the Gospel, and the hardness of the Cross.

Irvingism is subtly fitted to insnare those who are dicontented with the state of things among us, and who cannot (on whatever ground) embrace the doctrines taught in the Church of Rome. It holds out a delusive unity, an unity to be effected in the same way, as, at present, that with Rome or Greece, by submission to itself; an unity, therefore, which will never be, but the claim to which is producing a new rent, and a new sect. It speaks in large words of its Apostles as above all Patriarchs, Archbishops, and Bishops; and their claims being false, its Apostles, Angels, Bishops, are but laymen, under high-sounding titles, as when an actor or actress "struts and frets his hour" as some king or queen. Entitled Apostolic, it will not be even Presbyterian. It uses Catholic language, insists much on the truth of its doctrine of the Sacraments; but its Eucharists will be consecrated by those whom the Church never allowed to consecrate, to whom our Lord never entrusted the office, simple laymen. Grasping at a shadow, it parts with the substance. It moulds a body; it cannot breathe into it a soul. If it be moulded into external beauty, the bloom will be the more fearful, because it veils but decay, the deadly icy coldness of the yet lovely form, whose soul is gone. Apples of Sodom, fair and beautiful in the eyes, but within dust and ashes.

There is one thing more fearful yet. What begins in excitement ends in deceit. This has been too often and too sadly experienced. Excitement flags and exhausts: then it is worked up with more or less consciousness; the self-produced excitement is yet more exhausting. And then, when excitement fails, if it is of moment to keep up the impression, deceit becomes more and more conscious. Self-deceit replaces excitement; it awakens into conscious deceit. Or people go on at once, "deceiving and being deceived."

The so-called "tongues" began, doubtless, in mere excitement: what they are now, God alone knoweth, "to whom all hearts are open;" what they *will* become, unless they are abandoned, there is no doubt—detected imposture.

"Beloved, believe not every spirit, but try the spirits whether they be of God." For, before the Day of our Lord, before even the chief deceiver, Antichrist, shall be revealed, "*many* false prophets shall arise, and shall deceive many."—*Bennett.*

For the Churchman.

COLLECT FOR THE SECOND SUNDAY IN ADVENT.

All holy Scriptures, caused by Thee,
For our instruction, Blessed Lord,
To be recorded, grant that we
May hear, and read, as Thy true Word,—
May mark, and learn, and so digest
Them inwardly, that by the grace
Of patience, and in comfort's quest,
We may the blessed hope embrace
Of endless life, and keep it, which from Heaven
Thou hast to us in Christ our Saviour given.

Pekin, Illinois, Dec. 8th, 1855. G. S.

Charity to the Poor.

To take one of the commonest and most obvious cases, that of charity to the poor—you are bound not merely to seek to relieve distress, but to inquire diligently, and consider attentively, in what way you can do this the most effectually, so as to do the most good, and the least harm. For there can be no doubt that careless, indiscriminate almsgiving does far more harm than good; since it encourages idleness and improvidence, and also imposture. If you give freely to ragged and filthy street beggars, you are in fact *hiring* people to dress themselves in filthy rags, and go about begging, with fictitious tales of distress. If, on the contrary, you carefully inquire for, and relieve, honest and industrious persons who have fallen into distress through unavoidable misfortune, you are not only doing good to those objects, but also holding out an encouragement, generally, to honest industry.

Do not reserve the exercise of virtuous principle for *grand occasions*, neglecting small matters of daily occurrence; but remember that there may be great faults in relation to small things, and an important exercise of virtue in matters of little importance in themselves.

Do not, for instance, satisfy yourself with generously forgiving some great injury, while you allow yourself to be impatient and irritable under the various petty provocations that are perpetually occurring. And be not content with making some grand sacrifice of your own interest or enjoyment, to a sense of duty, yet giving way to unjust selfishness, and regard of rights and the feelings of others, in every-day matters. For, you should remember, that it is for the sake of *our own* moral discipline and improvement that virtuous conduct is required of us, not for the *intrinsic value* of any good works of ours; and that it is by frequent practice, rather than by some great and rare efforts, that a habit is acquired.

You must guard against the mistake of imagining that there is anything virtuous in seeking to escape temptation by what some call "renouncing the world;"—that is, withdrawing from active life into a hermitage, or a monastery, or some such retreat. Those who thus fly from the world's dangers, generally fly from many of its duties also. And, after all, though they may thus escape some kinds of temptation, they will meet with others of some different kind instead. And we cannot have the same ground of hope for divine support against temptations that are of our own creating, and which we have gone out of our way to encounter, as against those occurring in the ordinary course of life marked out for us by Providence.

Again, the prospect of being engaged in some great and important good work, must not be allowed to draw you off from definite duties that are especially appointed for you. A good soldier will not quit without orders the post where he has been stationed, to go and perform some exploit against the enemy elsewhere.

A man would be to blame, for instance, who should leave his children to the mercy of chance, while he went about attending public meetings for some good object, or travelled as a missionary in foreign lands.

As for our Lord's immediate followers, when some of them left homes and parents to act as His attendants, or His messengers, this was at the command of Him who knew perfectly all the particulars of each case, and who had an undoubted right to their services. But no one is justified in giving up his own definite duties on his own fallible judgment.—*Archbishop Whately's Moral Lessons.*

CONSECRATED TALENT.—The Christian who prays for a blessing upon his studies, and who earnestly desires to consecrate every talent, need not fear that he is wasting time when he is solving the mathematical problem,—when he is tracing the physical laws of the storm, the glacier, and the flood,—when he is classifying the fronds of the fern, and grouping the stamens of the flower,—when he is learning the languages of the earth, and numbering the stars of the heavens.

CHRISTMAS EVE.

Toll! Toll! Because there Ends.

[It is a custom at Dewsbury, in Yorkshire, to toll the passing bell on Christmas Eve at three o'clock in the afternoon. This is called the Devil's Knell; and is intended to signify that "when Christ was born, the Devil died:" a striking, though exaggerated way of representing the truth that the birth of our Lord gave the death-blow to the empire of Satan.]

Toll! Toll! Because there ends to-night
An Empire old and vast:
An Empire of unquestioned right
O'er present and o'er past:
Toll!
Stretching wide from East to West,
Ruling over every breast,
Each nation, tongue, and caste.

Toll! Toll! Because a Monarch dies,
Whose tyrant statutes ran
From polar snows to tropic skies,
From Greenland to Japan:
Toll!
Crowded cities, lonely glens,
Oceans, mountains, shores, and fens,
All owned him Lord of Man.

Toll! Toll! Because that Monarch fought
Right fiercely for his own,
And utmost craft and valour brought,
Before he was o'erthrown:
Toll!
He the lord, and man the slave,
His the kingdom of the grave,
And all its dim unknown.

Joy! Joy! Because a Babe is born,
Who, after many a toil,
The scorner's pride shall laugh to scorn,
And work the foiler's foil.
Joy!
God, as man, the earth hath trod;
Therefore man shall be as God,
And reap the spoiler's spoil!

—*Helmore's and Neale's Christmas Carols.*

Prince Albert as a Philosopher.

The following is the speech of Prince Albert, in reply to the toast of his health and that of the Royal Family of England, on the occasion of his laying the corner-stone of the Midland Institute at Birmingham, on the 22d ult.:—

The toast was received with rapturous cheering, the ladies in the galleries rising and waving their handkerchiefs, and the manifestations of applause were prolonged for several minutes. When silence had been restored,

PRINCE ALBERT said,—I am much obliged to you, my Lord, for proposing my health in such kind terms, and I cannot but be much gratified by the cordial reception which you, gentlemen, have been pleased to give to this toast. It has been a great pleasure to me to have been able to participate, in however trifling a degree, in a work which I do not look upon as a simple act of worldly wisdom on the part of this great town and locality, but as one of the first public acknowledgments of a principle which is daily forcing its way among us, and is destined to play a great and important part in the future development of this nation and of the world in general (cheers)—I mean the introduction of science and art as the conscious regulators of productive industry. The courage and spirit of enterprise with which an immense amount of capital is embarked in industrial pursuits, and the skill and indefatigable perseverance with which these are carried on in this country, cannot but excite universal admiration; but in all our operations, whether agricultural or manufacturing, it is not we who operate, but the laws of nature, which we have set in operation. (Cheers.) It is, then, of the highest importance that we should know these laws, in order to know what we are about, and the reason why certain things are which occur daily under our hands, and what course we are to pursue with regard to them. Without such knowledge we are condemned to one of three states:—Either we merely go on to do things just as our fathers did, and for no better reason than because they did them so (laughter); or, trusting to some personal authority, we adopt at random the recommendation of some specific, in a speculative hope that it may answer; or, lastly—and this is the most favourable case—we ourselves improve upon certain processes; but this can only be the result of an experience hardly earned and dearly bought, and which, after all, can only embrace a comparatively short space of time, and a small number of experiments. (Cheers.) From none of these causes can we hope for much progress; for the mind, however ingenious, has no materials to work with, and remains in presence of phenomena the causes of which are hidden from it. But these laws of nature—these Divine laws—are capable of being discovered and understood, and of being taught, and made our own. This is the task of science; and, while science discovers and teaches these laws, art teaches their application. (Loud cheers.) No pursuit is, therefore, too insignificant not to be capable of becoming the subject both of a science and an art. The fine arts (as far as they relate to painting and sculpture), which are sometimes confounded with art in general, rest on the application of the laws of form and colour, and what may be called the science of the beautiful. They do not rest on any arbitrary theory on the modes of producing pleasurable emotions, but follow fixed laws, more difficult, perhaps, to seize than those regulating the material world, because belonging partly to the sphere of the ideal and our spiritual essence, yet perfectly appreciable and teachable, both abstractedly and historically, from the works of different ages and nations. No human pursuits make any material progress until science be brought to bear upon them. We have seen, accordingly, many of them slumber for centuries; but from the moment that science has touched them with her magic wand they have sprung forward, and taken strides which amaze and almost awe the beholder. Look at the transformation which has gone on around us since the laws of gravitation, electricity, magnetism, and the expansive power of heat have become known to us. (Cheers.) It has altered our whole state of existence—one might say, the whole face of the globe! We owe this to science, and science alone; and she has other treasures in store for us if we will but call her to our assistance. (Cheers.) It is sometimes objected by the ignorant that science is uncertain and changeable; and they point to the many exploded theories which have been superseded by others as a proof that the present knowledge may be also unsound, and, after all, not worth having. But they are not aware that while they think to cast blame upon science, they bestow, in fact, the highest praise upon her. For that is precisely the difference between science and prejudice; that the latter keeps stubbornly to its position, whether disproved or not, while the former is an unarrestable movement towards the fountain of truth,—caring little for cherished authorities or sentiments, but continually progressing—feeling no false shame at her short-comings, but, on the contrary, the highest pleasure, when freed from an error, at having advanced another step towards the attainment of Divine truth—a pleasure not even intelligible to the pride of ignorance. We also hear, not unfrequently, science and practice, scientific knowledge and common sense, contrasted as antagonistic. A strange error! For science is eminently practical, and must be so, as she sees and knows what she is doing; while mere common practice is condemned to work in the dark, applying natural ingenuity to unknown powers to obtain a known result. Far be it from me to undervalue the creative power of genius, or to treat shrewd common sense as worthless without knowledge. But nobody will tell me that the same genius would not take an incomparably higher flight if supplied with all the means which knowledge can impart; or that common sense does not become, in fact, only truly powerful when in possession of the materials upon which judgment is to be exercised. (Cheers.) The study of the laws by which the Almighty governs the universe is therefore our bounden duty. Of these laws our great academies and seats of education have, rather arbitrarily, selected only two spheres or groups (as I may call them,) as essential parts of our national education—the laws which regulate quantities and proportions, which form the subject of mathematics, and the laws regulating the expression of our thoughts through the medium of language—that is to say, grammar, which finds its purest expression in the classical languages. These laws are most important branches of knowledge; their study trains and elevates the mind. But they are not the only ones; there are others which we cannot disregard—which we cannot do without. There are, for instance, the laws governing the human mind and its relation to the Divine Spirit—the subjects of logic and metaphysics. There are those which govern our bodily nature and its connection with the soul—the subject of physiology and psychology. Those which govern human society and the relations between man and man—the subjects of politics, jurisprudence, and political economy, and many others. While of the laws just mentioned some have been recognized as essentials of education in different institutions, and some will, in the course of time, more fully assert their right to recognition, the laws regulating matter and form are those which will constitute the chief object of your pursuits; and as the principle of subdivision of labour is the one most congenial to our age, I would advise you to keep to this speciality, and to follow with undivided attention chiefly the sciences of mechanics, physics, and chemistry, and the fine arts in painting, sculpture, and architecture. You will thus have conferred an inestimable boon upon your country, and in a short time have the satisfaction of witnessing the beneficial results upon our national powers of production. Other parts of the country will, I doubt not, emulate your example, and I live in hopes that all these institutions will some day find a central point of union, and thus complete their national organization. (Loud cheers.) Thanking you once more for having allowed me to assist at the foundation of your institution, I wish it growth, vigour, and prosperity with all my heart.

His Royal Highness delivered the speech in a clear and distinct voice, and with much emphasis, and when he resumed his seat the whole audience rose, and a burst of cheering broke forth, which was again and again renewed.

CHRISTMAS EVE IN THE OLDEN TIME.

Heap on more wood! The wind is chill;
But let it whistle as it will,
We'll keep our merry Christmas still.
Each age has deem'd the new-born year
The fittest time for festal cheer.
* * * *
And well our Christian sires of old
Loved when the year its course had roll'd,
And brought blithe Christmas back again,
With all its hospitable train.
Domestic and religious rite
Gave honour to the holy night:
On Christmas Eve the bells were rung;
On Christmas Eve the mass was sung;
That only night in all the year,
Saw the stoled priest the chalice rear.
The damsel donned her kirtle sheen;
The hall was dress'd with holly green;
Forth to the wood did merry-men go,
To gather in the misletoe.
Then open'd wide the Baron's hall
To vassal, tenant, serf, and all;
Power laid his rod of rule aside,
And ceremony doff'd her pride.
The heir, with roses in his shoes,
That night might village partner chuse;
The lord, underogating, share
The vulgar game of "post and pair."
All hail'd with uncontroll'd delight,
And general voice, the happy night,
That to the cottage, as the Crown,
Brought tidings of salvation down.

—SIR WALTER SCOTT.

ONLY ONE BRICK ON ANOTHER.—Edwin was one day looking at a large building erecting opposite his father's house. He watched the workmen from day to day, as they carried up brick and mortar and placed them in their proper order. "Edwin, you seem to be very much taken up with bricklayers; pray what may you be thinking about? Have you any notion of learning the trade?" said his father. "No," said Edwin, smiling; "but I have been thinking what a little thing a brick is, and yet that great house is built by laying one brick upon another." "Very true, my boy. Never forget it. Just so it is in all great works. All your learning is only one lesson added to another. If a man could walk all around the world, it would be by putting one foot before the other. Your life will be made up of one little moment after another. Learn from this not to despise little things. Learn not to be discouraged by great labours. The greatest labour becomes easy if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Always remember that the whole of that great building is only one brick on another."

NEVER judge one another, but attribute a good motive when you can.

For the Young.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 1.

"Awake! again the Gospel trump is blown.
From year to year it swells with louder tone!"

KEBLE.

"My dear children, I will now direct your attention to another great point of difference between the Church and the various Christian societies around her. This is *the arrangement of time to the story of Redemption*—so that the life and mission of our Saviour are fully set before us in the course of every year. This is a beautiful and highly useful plan, which ought to result in the complete devotion of our lives to the service of Heaven, by a conscientious discharge of our duties, and the faithful improvement of our time, with a view to the sacred subjects which are daily presented to us. We have here a great and unusual privilege: with others, all Sundays are alike—and there are no anniversaries but those appointed by the civil authority, or by an individual society; but with us the whole Church joins in fasting and mourning, or in feasting and triumphing; whilst, like the sun in the solar system, Jesus Christ is the centre of all the joys and sorrows of the ecclesiastical year.

"You may now open your Prayer Books, and turn to the division for the Collects, Epistles, and Gospels. What day was last Sunday, do you remember, Matty?"

"The First Sunday in Advent."

"Yes. We will now look at the Collect, Epistle, and Gospel, and see their meaning and tendency. In the Collect, we pray for 'grace to cast away the works of darkness, and put upon us the armour of light,' meaning, to repent of our sins, and resolve to lead a 'godly, righteous, and sober life,' as a preparation for receiving Christ in our hearts;—that although we cannot now expect the advent of our Saviour, His presence and blessing may be with us; and that when He comes again to judgment, we may rise with Him to immortal glory.

"Where do we find the Epistle for this day, Mary?"

"In Romans xiii. 8, &c."

"Very well."

"Who wrote the Epistle to the Romans, Bessie?"

"St. Paul."

"Did St. Paul live before or after Christ?"

"After Christ."

"Yes; after Christ had ascended into Heaven. We will learn more of St. Paul when his day arrives. It may seem strange to you that a selection should have been made for this occasion from a book written after Christ's time; but we must remember that this portion of the Prayer Book is made up not only of the narration of facts concerning the mission of Christ, but also of the good fruits resulting therefrom. St. Paul fully understood the purpose of His coming; and, in the verses which we shall now read, lays down a rule of conduct which is in agreement with the petitions of the Collect, and is a fit preparation for the welcoming of the coming Messias. And if we join in the Service of Advent Sunday with right feelings, our hearts will thrill with these words, which our glad anticipations may easily construe into a prophecy: 'The night is far spent; the day is at hand.' Ah! to those who live over yearly this wonderful life, those familiar words give a glowing intimation of the rejoicing which is so soon to fill the whole Church with the ever-startling announcement—'*Christ is born in Bethlehem!*'

"You may read the reference to the Gospel, Ada."

"In this passage, we have the account of Christ's triumphal entry into Jerusalem, which happened shortly before His Crucifixion, but which is introduced in this place to impress upon our minds the *manner and object* of His coming. He comes to us in meekness, although He is Lord of all; and we should so rule our hearts, and govern our tempers, as to be able, with pure and lowly minds, to appreciate the lessons which are opening before us. In the latter part of this Gospel, we read how Jesus drove out all who sold and bought in the courts of the Temple, and reproved them for their worldliness and irreverence. We have no such instances of profanation in our houses of worship; but we can desecrate them in other ways. Children and young people, especially, are apt to forget the honour due to the Temple of the Lord, and to practise various devices to pass away the wearisome time of Service. I dare say you can each remember some occasion when you have felt tired, or restless, or, perhaps, unusually merry, and have yielded to temptation, and played with those near you, or amused yourself by noticing the dress of other people. This is all very wrong. You have as important a part in the Service as your parents, or the clergyman himself. As soon as you have learned to read, you are responsible to the Church for a faithful fulfilment of the duties of a baptized child; and though at your age you cannot be expected to realize the solemnity of your obligations, still, if you cherish a teachable and reverent spirit, you will learn more and more. There is scarcely a sermon preached which is above your comprehension, and you can always understand a part; whilst in the services of the Prayer Book, which constitute the most important part of worship, you have all the helps which simplicity of style, constant use, and frequent explanation, can give you.

"I trust that in the plan we have now commenced upon, you may find much pleasant study, and may learn more fully the peculiar beauty of that circle of holy events which make up our glorious *Church Year.*" L. E. D'B.

A CHRISTMAS INTERLUDE.

Instead of neat enclosures
Of interwoven osiers,
Instead of fragrant posies
Of daffodils and roses,
Thy cradle, kingly stranger,
As Gospel tells,
Was nothing else
But here a lonely manger.—HERRICK.

[*The scene represents an antique hall: the roof open and pointed, the walls panelled: both roof and walls painted in colours. A window of three lights at the back, and a dais with throne and canopy at the right. Christmas candles in large candelabra furnish light, and bunches of holly and other green boughs are placed about.*]

Enter CARL, ALFRED, *and* BERTHA.

Chorus. The chimes are ringing,
The huge bells swinging high in church spire,
Sing we our carol then,
Sit we, both boys and men,
By the Yule fire.

Carl. Still is the wind without,
That but now tossed the snow about;
Twinkles the frosty star,
Shepherds to lead from far—
Lead them to Bethlehem.

Alfred. Bright is the Christmas light,
As on this holy night,
Burst on the dazzled sight
Of shepherd and fleecy flock.

Bertha. Now, as old legends tell,
Powerless each magic spell,
Vain is each elfin art,
The Christ-child doth strength impart
To innocent infant heart,
Hurt to repel:
Now, in the silent wood,
Stag that before had stood,
Kneels on the withered leaves;
The ox 'neath the heaped up sheaves,
In stall or in stable worn,
Bends like the reed in storm—
Surely the tale is good.
Yes, and tho' cold the night,
Pale and yet chill the light,
Still do the blossoms bright
Shine on the trees.

Chorus. Hark! how the bells again
Jingle and swing amain;
Wide do their joy-notes spread,
Scaring off shapes of dread—
Chime not in vain.

Carl. Why comes not the kind Santa Claus?

Bertha. It is not time. When the old bell rings for midnight, his merry steeds will patter o'er the snow, and whirl him to the shade of many a Christmas tree.

Carl. Why does Santa Claus come to little children?

Bertha. Because in the olden time he loved to tell the young of holy things, and speak to them about the childhood of the infant Jesus. He is the patron of children, and in heaven heads the bands of Innocents whom cruel Herod slew, when simple shepherds learned to keep our Lord's first Advent.

Enter the PAST *and the* NINETEENTH CENTURY *from opposite sides.*

The Past. Happy children in your faith and innocence.
Such is the blessedness
Of childish trust and confidence.

19th Cent. Blessedness of what? Mere childishness and ignorance—the darkness of a darker age, dimming the brightness of reason and present knowledge.

The Past. Whence came that knowledge? Whence the brightness of that reason? Reason was dead and cold ere Christ the Sun of Righteousness arose and lightened it. And knowledge sure had faded, had not the cloistered past collected, and kept up amid the worldly darkness of the Middle Age, the light of intellect and learned lore, and consecrated these beneath the roofs which Christian Faith had raised for saintliness and holy meditation.

19th Cent. Yes; but the age you represent was dark and superstitious. Men's minds were trammelled and subdued; their energies enforced to battle for a Church and band of idle men, who for gratitude enslaved them, and repressed the heaven-born attribute of freedom alike of will and deed.

The Past. Where, or in what lay the darkness of that age? Christendom was then one blaze of light, that blessed Gospel light that shone from altars numberless, and shed its cheering rays to haunts of vice, and dens of poverty and wretchedness; gladdened the sick man's chamber—brought the smile of peace and joy again to soul redeemed by penitence. What, too, is superstition? God's presence with us, over us; His saints and angels guarding us. From rich cathedral windows the eyes of Jesus and His Blessed Mother, with companies of martyrs, and bands of virgins with their calm eyes and heavenly brows, looking down and blessing us. Was wisdom then an unknown thing, when knowledge, fostered by the good and just, in convent gloom, was spread from thence and scattered broadcast o'er the world. When art was then a living principle—earnest, vigorous, crowned with success because devoted to the service of God's house, and kneeling at His footstool, like Mary Magdalene, pouring her ointment on the Saviour's feet.
Such was the age when truth and sanctity
Banished the reign of vice and vanity.

[*The Waits are heard without.*]

CHRISTO PAREMUS CANTICAM EXCELSIS GLORIA.

When Chryst was born of Mary free,
In Bethlehem that fayre citie,
Angels sange with mirth and glee,
In Excelsis Gloria.

Herdsmen beheld these angels bright,
To them appearing with grate light,
And sayd, God's Sonne is born this night,
In Excelsis Gloria.

The King in coming to save mankind,
Declared in Scripture as wee find,
Therefore this songe have wee in minde,
In Excelsis Gloria.

Bertha. Hark! without the Waits are singing,
Still they sing the angel chorus,
Like the angels, gladness bringing,
Joy and peace to all the earth.
Now the blessed hour approaches,
When in lowly manger laid,
Jesus' Mother bending o'er Him,
Mother to Child devotion paid.

[*The choristers are heard, without, singing the Ancient Hymn,*]

ADESTE FIDELES.

Draw near, oh ye faithful,
Joyfully triumphant,
O come ye, O come ye to Bethlehem;
See the Son, behold Him,
King of the angels,
O come let us adore Him, O come let us adore Him,
O come let us adore Him, Christ the Lord.

He is God and of God,
He is Light and of Light,
And Him in her womb has the Virgin borne;
Him very God,
Begotten not created,
O come let us adore Him, O come let us adore Him,
O come let us adore Him, Christ the Lord.

Then join we triumphant
The chorus of angels,
And glory, give glory to God on high;
Give to God glory,
Glory in the highest;
O come let us adore Him, O come let us adore Him,
O come let us adore Him, Christ the Lord.

O Jesu, we greet Thee,
Born this holy morning;
O Jesu, to Thee we will glory give,
Word of the Father,
Eternal, Incarnate;
O come let us adore Him, O come let us adore Him,
O come let us adore Him, Christ the Lord.

Bertha. Now they summon us to join them
In their joyful pilgrimage,
Summon us with them to worship,
With them in praise and prayer engage.

[*The chimes ring.*]

Chorus. Hark! how the bells again
Jingle and swing amain;
Wide do their joy-notes spread,
Scaring off shapes of dread—
Chime not in vain.

Carl. Now doth the moon uprise,
Sailing athwart the skies;
Clouds are there none,
Sharp is the frost without,
Still are the frozen streams,
Bright the Aurora gleams,
Loud crack the trees.

Alfred. Dumb is the hooting owl,
Hushed is the fierce wolf's howl,
Deep in the wood.
Dumb be each wicked thought,
Hushed every evil word;
Angels to earth have brought
Tidings of good.

[*The chimes ring.*]

Chorus. Hark! how the bells again
Jingle and swing amain;
Wide do their joy-notes spread,
Scaring off shapes of dread—
Chime not in vain.

Bertha. Soon the bell of grey old minster
Tells us of the day begun,
Soon our vigil happy ending,
Bright will rise the Christmas sun.

Carl. From heaven descending,
Graciously wending
His path to the earth,
Lo, now our patron saint
Telling triumphant the Holy Child's birth.

[*Enter St. Nicholas and Christmas as the cathedral bell tolls midnight, and the chimes ring again a merry peal. Christmas seats himself upon the throne; while St. Nicholas throwing some grains of incense on the fire, (as the Wise Men brought frankincense and myrrh to offer unto the Holy Child Jesus,) afterwards takes his position at the right hand of Christmas.*]

Chorus. Welcome him, welcome him,
Join in a holy hymn.
Kneel for his blessing now,
Lowly let each knee bow.
He comes from the King
Loaded with presents rare,
Jewels, and raiment fair,—
Fresh leaves of piety,
Odour of sanctity,
Blossoms of love.
These from the holy shrine
Of Jesus, our Lord divine,
Brought he with reverence.
Take them with awe and dread,
Bent be each infant head
Such gifts to receive.

St. Nicholas.
Blest be ye, ye little children,
Blessed now, forever blest,
Ye with me in Jesu's kingdom
Soon for aye shall be at rest.

The Past.
Accept, oh heavenly messenger,
Our duty and humility.

St. Nicholas.
Loving and faithful hast thou been, O Past,
And not forgotten are thy many prayers
And deeds of holiness.
Thy consecrated art, thy festal joy, and
Penitential fast. [*Turning to the 19th Cent.*
And thou, O doubting Present!
From thy brother learn a lesson of humility and faith.
What is thy boasted freedom,
Unless God make thee free?
What thy knowledge, unless He sanctify it?
Thou art all too proud and confident and reckless.
Thou scoffest at the holy, humble ones of earth.
Thou art ashamed to bear thy Saviour's cross,
Ashamed to speak His Blessed Name in reverence,
Too wise to follow out the path that He decreed
To Heaven.
Thine own way, forsooth, is best,—
Some novel creed to be preferred
To Faith He once to the Saints delivered.
Oh, believe it not! Sadly, with gnashing and groaning,
Wilt thou, one day, confess
'Twas but the devil's art misled thee.
Fall, then, before His Altar, prostrate at the foot
Of His most holy cross,
Confess thee, repent thee.
Thus shalt thou obtain forgiveness of the Lord,
And blessing, ere thou goest hence forever.

Christmas.
Now is there peace upon earth, and joy unending in Heaven.
Filled with joy are the hearts of men, and the angels chant
their hosannas.

Chorus.
For unto us a Child is born: unto us a Son is given.
And the government shall be upon His shoulders: and His
name shall be called,
Wonderful, Counsellor, the Mighty God: the Everlasting
Father, the Prince of Peace.
The Rose of Sharon: and the Lily of the valley.
Alpha and Omega, the beginning and the end: the First and
the Last.
The Root and the Offspring of David: and the Bright and
Morning Star.
The Dayspring from on high: the Sun of Righteousness
with healing in His wings.

Christmas.
The people have seen a great light, that till now had walked
in darkness.

Chorus.
For unto us a Child is born: unto us a Son is given.
To be a Light to lighten the Gentiles: and the Glory of His
people Israel.

Christmas.
For then shall the wilderness joy, and the lonely place shall
be gladdened.
Loud shall the desert rejoice, as a rose shall the wilderness
blossom.
The eyes of the blind no more shut, the ears of the deaf man
unstopped.
In the wilderness waters break out, and streams gush forth
in the desert.
And the Gentiles shall come to His light, and kings to the
gleam of His rising;
Bringing with them incense and gold, to show forth our Lord
in His glory.
Lebanon's glory shall come then, with box, and with fir, and
with pine tree,
T' adorn our Lord's Sanctuary, the place of His feet to
make glorious.
Violence shall flee from the land, and ruin and war from
her borders.
Salvation thy walls shalt thou christen, and Praise thy
gates shall be called.
Thy God to thee is thy glory, the Lord is thy light everlasting.

Chorus.
For unto us a Child is born: unto us a Son is given.

Carl. Alfred. Bertha.
The chimes are ringing,
The huge bells swinging
High in church spire;
Sing we our carols, then,
Sing them ever till the night expire.

J. A. H.

Hebdomadary.

FRIDAY, December 21.—*St. Thomas, Ap. M.*—The following Scriptures contain all we have of the history of St. Thomas: Matthew x. 3; John xi. 8–16; xiv. 5, 6; xx. 24–29; Acts i. 13. Taking occasion from his unbelief, we pray that no doubt may distress our minds, but that we may have an unfailing faith. At the same time we praise God, who works good out of evil, that the weakness of St. Thomas drew from our Lord the most convincing proof of His resurrection, of which the Apostles ever after became the most resolute witnesses.

SUNDAY, December 23.—*Fourth Sunday in Advent.*—Advent is a season of devotion and penitence, intended to prepare us for the celebration of our Lord's Nativity.

MONDAY, December 24.—*Christmas Eve.*—A Festival is always reckoned to begin at the Evensong of its Eve. The Evening Service, therefore, even of Vigils, should be festal.

TUESDAY, December 25.—*Christmas Day.*—The Messiah is come! but not yet *in glory*. It is but the yearly commemoration of His birth in the flesh. The only begotten Son of God was born into this world as on this day a man. Great as are the blessings which Christ was born to effect for men, they will not be ours, unless we be not only in word, but *in deed*, "new creatures" in Him.

WEDNESDAY, December 26.—*St. Stephen, D. M.*—St. Stephen was the first martyr, and therefore very suitably commemorated next to Him who died upon the Cross, the Hope and Example of all martyrs. The Collect for this day makes use of the most striking features of St. Stephen's death; his looking up to heaven, and the glory revealed there to him, and his forgiveness of his murderers.

Note.—The Collect for Christmas Day is to be said daily till New Year's Eve.

LIBRARY

The Churchman.

NEW YORK, DECEMBER 20, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. Hooker, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

☞ Joseph Robinson will act as general Agent in Baltimore, and subscribers will be supplied each week with missing numbers on application to him. The paper is also kept for sale at his Church Publishing House, 123 Baltimore street, and also at the extensive establishment of James S. Waters, 244 Baltimore street, price 6¼ cents. New subscribers forwarding their names through either of these Agents will receive the paper regularly by mail.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As Tuesday is Christmas Day, and therefore, to enable all our establishment to "keep the feast," we must be a day in advance for our next publication, it will oblige us if our correspondents will send us their favours a day earlier than usual.

If "*A Looker On*," who pesters us in so dastardly a way with his anonymous letters, will, like a man, call at our office, we will afford him the satisfaction he pretends to require.

"*Puritanism in the Church*" must be authenticated by some real name.

"*A Word to the Scoffer*" next week.

"*A Catholic Presbyter*" also next week.

The article on *Our Fasts* must likewise stand over.

We are glad to have deserved the approval of "*An Aged Presbyter of Western New York*."

NOTES OF THE WEEK.

—We are again on the eve of that "hallowed time" of Christmas, which, as the great festival of the Nativity of our Blessed Lord, deserves to be so devoutly cherished by a Christian people, and which is also associated with so much that appeals to our warmest sympathies in our social and domestic relations.

Among the earliest means adopted by the Church of Christ to inform the minds and affect the hearts of her children with the holy incidents and mysterious facts of the Gospel history, was the institution of a train of sacred anniversaries, and holy seasons, with suitable services, to commemorate the prominent events of the Redeemer's earthly career, and the labours and virtues of His Holy Apostles and Evangelists. All these are replete with hallowed associations; but Christmas is pre-eminently so; and wherever Christianity has been allowed to have its perfect work, there has Christmas been honoured and sanctified. But it is only in the Catholic Church that this has ever been fully realized. It is true of the old world, as it is true of the new. Wherever men have separated from her, and set up "churches" of their own, they have invariably despised the Catholic institutions of Christianity—and this most hallowed one of Christmas, of course, among the rest.

Yet for the observance of this glad festival, that there is the undoubted authority of the Primitive Church we can have no manner of doubt. We learn from the decretal Epistles that Telesephorus, who lived in the reign of Antoninus Pius, directed divine service to be celebrated, and an angelic hymn to be sung, on the eve of the Nativity; and when the cruel Dioclesian caused a Christian congregation to be burnt in their place of worship, it was when they were assembled to celebrate this blessed anniversary. For sixteen hundred years, or thereabout, it was a universally acknowledged institution in Holy Church, to whose divine honour, and in gratitude for whose blessed appearing, as "God manifest in the flesh," it was at the first appointed, and still continues to be celebrated. It was not until Puritanism reared its heretical head, and began its schismatical course, that the propriety of observing Holy Days was questioned, and Christmas, among the rest, was placed under its ban. Here, in this land, Puritanical influences succeeded for a long while in depriving our people of any general recognition of this holy season of Christian festivity. But thank God that now this is no longer so.

In its social, no less than its religious influences, Christmas has had no charms for the Puritanic mind; and even mince-pies and plum porridge, under its regime, came to be considered wicked food, by reason of their being included in the good cheer of this festive season. The doctrine is thus illustrated in an old and pleasant rhyme,—

> "All plums the prophet's sons defy,
> And spice-broths are too hot,
> Treason's in a December pie,
> And death within the pot.
>
> "Christmas, farewell! thy days, I fear,
> And merry days, are gone;
> So they may keep feasts all the year,
> Our Saviour shall have none.
>
> "Gone are those golden days of yore,
> When Christmas was a high-day;
> Whose sports we now shall see no more;
> 'Tis turned into Good Friday."

But, thanks to the Church, that farewell was not for ever. The days of Christmas, its "merry days," are not gone. We have them again—we have them here—with other good old things of Catholic Christendom; and there are those among us—many of them, too, such as have been reclaimed from Puritanism—who appreciate the festal season in all its Christian influences, and enjoy it in all its social charities, with perhaps as deep a feeling, and as happy a fruition, as any who "in the olden time" set the example how to keep it. No,—"*all* the golden days of yore," we say, are not gone. We have our "Merry Christmas" still,—thanks, many thanks, we repeat, to the Church for it. We may not yet be able to boast of having returned to the state of Catholic Christianity, universally,

> "When Christmas was a high-day,"

but we have it as a holy-day—we have it as a festive day—as a "hallowed time," and joyous season; and as such let us of the *Churchman* express our heartiest wish, that all our readers may have the happiness to enjoy it! May none of them fail to cordially re-echo the sentiment that we have quoted elsewhere,—

> "All hail, with uncontroll'd delight,
> And general voice, the happy night,
> That to the cottage, as the Crown,
> Brought tidings of salvation down!"

—We would earnestly call attention to the Appeal of our respected Provisional Bishop, which is inserted in another place, in behalf of the Diocesan Missionary Fund. The exigencies of the case, it will be seen, are very urgent; and shame on us all if they be not promptly met. Is it not to be regretted, however, that the Altar is not made the place of such offerings—the place where God's blessing is specially promised on our alms and oblations, the presentation of which is thus made an act of worship and adoration that is always, we are taught, most acceptable to the Almighty. "When thou bring thy gift to the Altar." Such was the mode of offering recognized by our Blessed Lord Himself; and such is the way it ought ever to be performed in His Church.

—It will be seen that our near neighbour, Hoboken, is about to have a church edifice of a style and capacity in some degree commensurate with her growing civic importance. We report, under the proper head, the ceremony of laying the corner-stone, by the Bishop of the diocese. But we learn with deep regret, that it is to perpetuate the odious and mischievous pew system! Cannot this be altered? Is it too late to prevent another such infliction of evil upon the Church? If the pew system is considered essential to its erection,—that is to say, if they are building the edifice on credit, and must encumber the parish with a debt, to pay the interest on which pew-rents are deemed financially necessary,—far better will it be for the Church, in her vital interests, that they do not build at all.

—We give in our Church at Home department this week, the plan of District Visiting that is adopted at St. Mary's parish, Burlington, New Jersey. It appears to be well suited for the object in view, and we understand that it is found to answer effectually as a means of facilitating the pastoral operations of the parish. Some such plan is indispensable everywhere, but more especially in city parishes, in order that no case of need, whether spiritual or temporal, may be overlooked by the clergy; and every city parish must be most faulty in its organization, and most ineffectual in its operations, where this is neglected. In connection with the plan at Burlington, there is also this admirable and essential pastoral arrangement,—the clergy are in the vestry daily, after Morning and Evening Prayer, to attend to all reports which may be given them there. This, we say, is essential, if the pastoral obligations are to be faithfully and effectually fulfilled. *Daily*,—for it is a work that must be done *day by day*. Yes—the good shepherd will tend his flock *daily*. He will not be content, as too many are, with giving them *weekly* services, and going to them only when he is sent for. His bounden duty is "*to seek for* Christ's sheep,"—otherwise he is but "an hireling, and not the shepherd." And the performance, therefore, of Morning and Evening Prayer *daily*, while it is a duty prescribed by the Church, and one they have solemnly engaged to discharge, is also an indispensable necessity, that full effect may be given to the pastor's care for his flock, and particularly for those "who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity." O, are they not labours, those of the Christian pastor, which require to have a man's whole heart, and soul, and strength, thrown into them! Can there, with impunity, be any trifling with duties and responsibilities such as theirs! Can anything ever be justly allowed to interfere with their unremitting performance! Can it be possible that there are any duties which present so high a claim to have them made the great business of those men's daily lives who have solemnly undertaken them! It is such thoughts as these that are apt to arise—and it is well that it is so—when one hears of exertions like those we allude to being made to carry out, in their fulness and integrity, the sacred obligations of the Christian pastor's office. May we have soon many more such occasions of expressing satisfaction with the progress of the Church in the realities of her divine mission.

—The article on Irvingism which will be found in another part of this sheet, is one of a series on that subject which have come into our hands, and which we intend to give from time to time. Our object is the same as that of their original publication in England—to furnish an exposure of the false pretences put forth by the authors of this modern schism, and to give warning against Churchmen being beguiled by plausible delusions. For here, as in England, we have it stealthily advancing among us, and finding occasion for its progress in the same cause—namely, the shortcomings and unrealities in the practical work of the Church. It has one signal test of earnestness and devotedness: it requires from every member of the community the surrender of a tenth of his income. For the earnest and the devoted, therefore, who may be dissatisfied with the coldness and lifelessness that prevails, this of itself is frequently found to be an irresistible attraction. And yet are not such the very members of our Church whom it is on every account the most important to save from these allurements, and retain in the Church? The articles in question are eminently calculated to answer this end. They are attributed to the pen of one who, through evil report and good report, is ever ready to wrestle with error, and in the cause of his beloved Church, as "the Church of the Living God, the pillar and ground of the truth." The Rev. Mr. Bennett, whose, we believe, they are—or, at least, in whose name they have appeared—is one of our Mother Church's most devoted champions, whether against Popery or any other "form and pressure" of heresy and schism; and to have Irvingism thus dealt with by so truly Catholic-minded a divine—and one who, in his own case, *acts out* the Catholic principles of the Reformed Church so sincerely and so thoroughly, is an advantage which we cannot but think it most important to appropriate here, seeing that the mischief against which his efforts are so honestly and so forcibly directed is one that with us also, and perhaps from similar causes, is evidently gaining ground.

—We have not space at present to say what we feel impelled to offer in furtherance of the object which our respected correspondent, the reverend author of "The Search of Truth," has in view, in a brief communication of his that will be found elsewhere,—the object, namely, of defending those divine principles which are involved in that "Search," and through them the Church herself, whose principles, in fact, they are. The "Search of Truth" is conducted, in our reverend friend's invaluable work, as honest and intelligent Christian men would wish to have the search for such a "pearl of great price" conducted. It is done with the utmost fairness, and with eminent ability. And the Truth that is sought for is found in the Church, whose character, in short, is established, as "the pillar and ground of the Truth." That our ultra-Protestant contemporary, to whom his letter refers, should dispute such an issue, is not to be wondered at; for in such quarters, that which constitutes Truth, and especially Divine Truth, what it is—its unity—they practically repudiate. They call things which are not only many but different, Truth, thereby ignoring its *unity*; and this in the face of that fundamental axiom of Christian ethics, that *Truth is one*.

But we cannot—and we regret it—say more at present than, while directing attention to the author's communication, renew our commendation of his work to the perusal of Churchmen, and particularly the young men of the Church. It is a book which deserves to be extensively read and studied. It is a work that is admirably adapted for the age. And wealthy and generous Churchmen would do good service to the cause that ought to be nearest their hearts, were they to appropriate their means to promote its gratuitous circulation in all directions.

—Our young readers will find in another page the first of a promised series of "Conversations with My Sunday School Class," by one of our most valued contributors, which we are sure will prove interesting and instructive to them. The object in view is to elucidate the Church's Year, by explaining *the arrangement of time to the story of Redemption*, which constitutes, as is justly remarked, one of the "great points of difference between the Church and the various Christian societies around her." This subject is one of primary importance; and yet is it too apt to be overlooked, or at any rate to be but slightly touched upon, in the instructions of our Sunday schools. Not only the scholars, therefore, but their teachers also, may derive great advantage from the hints which these Conversations will convey.

—Let us give a single word of invitation to the perusal of a letter which is copied elsewhere from an English journal, describing the impression which was produced on a foreign Romanist by the Anglican Choral Service. Is not, we would ask, a service which can make such impressions, worthy of being in general use in the Reformed Catholic Church? And why, then, have *we* it not in *our* branch of that Church? Is it not too much the case here, as in some parts of Europe, that "Protestantism is presented to them (the Romanists) in such a cold and unamiable aspect, that they are deterred from embracing it?" And not they only, but many others also, who, under more inviting aspects of it, might be brought within the true fold.

OUR PRACTICAL DUTIES IN THE CHURCH.

It is a just tribute that is paid by the Provisional Bishop of this diocese, in his Primary Address to the Convention, when he declares that "the *movement* which has occurred in the Anglican Church within twenty years, is the most energetic and the most important of any which has been witnessed in that branch of the Church since the period of the Reformation." It was indeed a providential interposition, to rescue our Mother Church from that state of cold Erastian petrifaction into which she had been gradually sinking for more than a century. Her vitality was fast disappearing. What little she had remaining, resided mainly in those who were but nominally her members—whose sympathies were with the sects, though their position was in the Church. "Good Churchmanship" had become, with but few exceptions, a piece of hollow conventionalism. It was chiefly a matter of dry and heartless formality, where it was not an affair of schismatical or sectarian perversion. Then, as now, those who repudiated the distinctive principles of the Church, and gave themselves up to the latitudinarian notions of the sects, could yet reconcile it to their consciences to remain, and, where they were in orders, to officiate within her pale; and the piety, the holiness, and the devotedness of her Ministry was mainly with such. But her claims as a Church, in her outward aspects, were principally confined to the characteristics she retained as an established institution of the country. The time, however, at last came when, as the Bishop so truly states, "outward pressure and other causes constrained her to appeal to higher evidence and authority than the accident of a State establishment. She dug down to her foundations. She pointed to Scripture and to the records of the first Christian ages, to prove that her origin was from God, and her power divine. Not that *this* had not been done very often before,—nevertheless, the *truth* had been too much obscured. But now the appeal to first principles had all the life and vigour of a general movement. The Church set herself to resuscitate and reclaim those old Catholic elements, which had been ever a real and essential part of her system, but which, for a long period, had been too much in abeyance, and too much overlooked. The character of the Church, as a spiritual body, the very body of Christ, was more truly and impressively set forth. Her doctrines, her ministry, her sacraments, her devotions, her ideal of the divine life on earth, without undergoing any absolute change, took more nearly the lofty tone and colour of the Primitive Age—the age of martyrs and confessors. The whole body of the Patristic theology—its learning and its devotion—was popularized in the Church. The *ethos* of the ancient Church was revived and renewed in the modern. The old Catholic symbolism grew again into favour; and the purest branch of the Church of God, on earth, refused any longer to ignore or eschew the most affecting sign of the Christian Faith, merely because it had been abused and dishonoured by one of the most corrupt." Such was the nature, and such the course, of that Anglican movement, in the blessings of which our own Church could scarcely fail of participating. The irresistible conviction which was flashed upon the minds of Churchmen upon the spot, by the force of that reflection which such an appeal to first principles so immediately produced,—the resuscitation and reclamation of "those old Catholic elements, which had been ever a real and essential part of her system,"—the setting forth of her real character as a spiritual body,—the elucidation and development of her true doctrines, her veritable ministry, her life-giving sacraments, her holy devotions, and her faithful ideal of the divine life,—all this was shot forth to us, as by an electric power, and produced a "shaking among the dry bones" here, as it had already done there.

But here, unhappily, though we soon caught much of the orthodox *form*, we have so far secured but little of the *spirit* of the movement. *Doctrinally*, we have taken in all that was reclaimed and resuscitated, but not yet *practically*, or but very partially so. There has not yet with us, to anything like the same extent at least, been what the good Bishop so well describes as "a wonderful revival of spiritual life and energy." It cannot yet be said of ours, as he so truly says of our Mother Church, that she has yet called forth many "Catholic-minded men of the true Apostolic spirit,"—that there has been "new life infused into the whole parochial system at home—a spirit of earnest devotion taking possession of the schools and universities, in which her youth are trained—unwonted devices and efforts to reach and reclaim the children of vice and misery—more abundant prayers and alms,"—it cannot, we think, with much truth be said of us, that "*these* are some of the abundant *tokens* that the Church, *as a whole*, has arisen and shaken herself from the dust,—set herself to a new and more glorious warfare against the powers of darkness." From the bottom of the heart we wish that it could! And, for ourselves, while we here repeat the expression of that heartfelt wish, we renew the declaration of our earnest assurance, that the great object of our humble labours in the cause of the Church—labours, the honesty and independence of which are certainly tested by the odium we have in certain quarters provoked—is to forward the exhibition of such tokens—to aid, however feebly, in inciting the Church to "arise and shake herself from the dust," in the way in which our right-minded Bishop himself has described, so that she may, in the integrity of her divine principles, and the fulfilment of her solemn obligations, perform in reality, and thereby with efficiency, her most sacred mission.

To do this, she must in earnest begin to work out what she has been taught. In *principle* she has been renovated: let her now be reanimated in *practice*. Let her cease to be *formal*—let her at once become *real*. Let the holy Orders of her Ministry be everywhere strictly and faithfully fulfilled. Let those who have such solemn obligations upon them be indeed "faithful dispensers of the Word of God, and of His Holy Sacraments"—never forgetting "unto how high a dignity, and to how weighty an office they are called, that is to say, to be messengers, stewards, and watchmen of the Lord, to teach and to premonish, to feed and provide for the Lord's family." Nor let any of us forget how much *we all* owe to the Church as our Spiritual Mother—how solemnly *we* also are pledged to the utmost self-sacrifice in her behalf—how incumbent it is upon us not only to be holy in our lives, but faithful in our duties, liberal and self-denying in our alms, frequent and fervent in our devotions, and constant and earnest in all the efforts she may require of us.

Most true it is, that when we shall have done all, we shall but have imperfectly fulfilled the obligation that is bound upon us to discharge. "When ye shall have done all those things that are commanded you, say, We are unprofitable servants, we have done that which was our duty to do." With human nature, we know, praise is of all things the most powerful incitement to commendable actions, and that which animates us most strongly in all our enterprises. And if ever it can with truth be said—as said it has been, and by a great moralist, too, in his way—that "duty is what goes most against the grain, because in doing that we only do what we are strictly obliged to, and are seldom much praised for it,"*—if ever, we say, this can with truth be asserted, it is when such duty concerns that which, like the Church, the world, so far from praising, will rather scorn and deride us for. And too many, unhappily, there are, in the Church, as in every other community, of whom it can only with too much truth be said, as was said of the chief rulers in the days when Christ was upon earth, "who believed on Him, but, because of the Pharisees, they did not confess Him," because "they loved the praise of men, rather than the praise of God." Yet is there an inward satisfaction in a man's performance of his duty, which is heartfelt and consolatory in proportion to its importance as a moral action; and as such, especially, according to the correct distinction which the Church herself makes, the distinction, namely, in the relations which exist in the world between two classes of objects, persons and things. Moral principles imply a relation between two persons. In the case of all mankind it is a relation between each individual and his Creator. The essential feature in moral actions, as distinguished from other mental operations, is the consciousness of the relations between persons, and not between things; and the Church sums up the principle in making all goodness consist in obedience to a person—even to the Almighty Himself. This duty, then, is above all consequences; and when difficulties arise, it demands of us to sacrifice everything that stands in its way—commanding us to look neither to the right nor the left, but straightforward. And hence it is, that every such signal act of duty has a religious character, for it is an act of faith,—of faith in the assurance that God Himself will take care of the consequences, and will so order that all things will work together for good, and that, whatever their immediate results may be, His word shall accomplish the thing whereunto it was sent, and not return unto Him void. This is the spirit we want in the Church. Both clergy and laity want it in all its influences. And how can they obtain it but through the power of His grace who assuredly will work with us, and, above all things, in the Church, to will and to do of His good pleasure, for His own honour and glory, and the everlasting happiness of His people.

OUR CRIMINAL JURISPRUDENCE.

There cannot be the shadow of a question about the truth of the universal maxim, that "justice is the great interest of man on earth." It is, as one of our own distinguished jurists has declared, "the ligament which holds civilized beings and civilized nations together." We all know what importance is attached to it in the Word of God. That "princes decree justice," is ever the record of a blessing to mankind. And to assert that the Almighty hath "established His throne with justice," is taken to proclaim that which is truly characteristic of Him of whom, in another place, it is affirmed that "righteousness and judgment are the habitation of His seat." But this justice, to be of any real avail, must be a practical thing. Divine, it is no doubt, as *an emanation and a principle*. Yet it can only be felt in all its integrity as man's great interest, when it is reduced *to practice*. It was King David's highest honour, that he "*executed* justice." And when another King was to reign and prosper, the Prophet declared of Him, as indicative of His God-like character, He "shall *execute* justice and judgment in the earth."

But our system of jurisprudence is becoming more and more uncertain for the attainment of that great end—the *execution* of justice; and thus, however excellent our laws may be, we are losing the practical advantages of their enactment. In our criminal jurisprudence, this is more especially the case; and we have just had a further and a signal illustration of it, in the failure of the trial of Baker for the murder of Bill Poole. There were political reasons, it seems, why justice should not be executed on the occasion; and the jury, accordingly, after an investigation of the charge extending over great part of a fortnight, and which brought out every detail of the circumstances attending the loss of that wretched man's life—so that a judge and jury really desirous of executing justice could not fail to be enabled so to do—yet could not find a verdict of any kind whatever!

It is difficult for one in our peculiar position, to write on this most disreputable procedure, but with diffidence and with anxiety. Not that we feel any doubt of the correctness of our own judgment in the matter. Yet as religious journalists—and as this of a distinctive, and some persons no doubt think an exclusive character—the world, we know, is apt to have a strong prejudice against what, on such a subject, may issue from such a quarter.

But one of our secular contemporaries has relieved us from all this. A daily journal has put forth the very views we entertain upon it, and which we can therefore give expression to with all the less reserve. We look upon the whole case as an iniquitous one, because it is evident that justice is not only not executed, but is thwarted—that the fountain of justice is poisoned, and that its whole stream, therefore, is impure, is corrupted. "It has been remarked," says the *Daily Times* of last Monday, "that there were one or more persons on the jury, at the late trial, who would never have convicted him under any circumstances—that they were put upon it for the express purpose of preventing a verdict of guilty. How this may be, we do not know. We have been assured on good authority, that packing juries is, in this city, a matter of almost daily occurrence; and the probabilities of the case, as well as circumstances that occurred during the trial, render the rumour in question by no means incredible." This were bad enough, because the final rendering of justice is in the hands of our jurors. Bad enough, moreover, because it involves atrocious criminality on their part, and thereby destroys all confidence in our whole system of criminal jurisprudence. If what is stated above be true—if there be any truth in it whatever—then do our juries perjure themselves most fearfully. For are they not solemnly sworn to return a true verdict *according to the evidence?* In this, as in every oath, "God is called to witness, or notice what they swear: and His vengeance is invoked on, and favour renounced by the falsehood in word or deed."* They fly in the face of God, as well as men. They violate the very principle under which they are sworn to act, and bring them, too, under the vengeance of that which they are empanelled to deal with as respects another. We speak of it in the abstract—not with reference to this recent trial in particular. "Liars and perjured persons" are enumerated by the Great Apostle among those for whom, as he explains, "the law was made," and of which he says, "we know that the law is good if a man use it lawfully."

All this, we say, were bad enough. But how infinitely more, how iniquitously aggravated it is, when, not the jury only, but the judge also is represented,—truly or falsely we do not pretend to say,—as himself implicated therein. We wish it, we repeat, to be understood, that we give no opinion of our own on this most painful part of the case. But when we find it unhesitatingly stated in one of the most reputable and influential of our daily journals, that the judge committed "a gross and most dangerous departure from the proprieties of his position,"—that "his charge was as decided and almost as fierce against Baker, as the argument of the prosecution—and we have no doubt it carried a good deal more weight with the jury,"—and that "if his example in this case is to become the rule, we may as well dispense with juries altogether,"†—when we find animadversions like these indulged in, and justified, by any respectable portion of the daily press, what are we to think?

Why, this is what one is impelled to think—that the whole system is corrupt, and iniquitous, and mischievous. And when one remembers that the judges owe their places often to the outrageous influences exerted by the Bakers and the Pooles,—nay, that for aught we know, this very judge may, at his own election to the Bench of Justice, have had a patron and supporter in Bill Poole—an adversary and opponent in Lewis Baker—and that while the latter endangered, the former secured his success,—what else can one think but the case is as bad as can be?

That it was Baker's hand that fired the shot under which Poole fell, was not only put beyond doubt by the evidence on the trial, but his own counsel admitted it. So that the only question was as to the nature of the homicide. And upon this it was the judge's duty to explain to the jury the law, and do so, not as inciting to a wished-for verdict, but as directing their judgment to one that was just. Poole, it was proved, sought Baker's life—he had the weapons of death in his pocket for the purpose; and perhaps if Baker had not got what in common parlance is called *the whip-hand of him*, he and Poole might have changed places. But then a judgment in accordance with this just and rational view of the case, would have gone against the grain in one influential quarter, while any adverse verdict at all, probably, would have been objectionable in another influential quarter. And thus justice cannot be done at all—and the law is defeated!

But as well as this, as already remarked, there is the equally appalling suspicion of perjury—and this under circumstances which aggravate immensely the mischief of it all to society. Falsehood in any shape is a great curse. But, in the words of the great authority on moral and political philosophy whom we have already quoted, "perjury is a more deliberate sin. The juror confesses to his belief in God's existence; his perjury, therefore, proves his contempt of God's power. But with a common falsehood is connected neither the belief of God's existence nor contempt of his power. Hence its less culpability." Further,—"Perjury violates a greater confidence. Men must trust one another; and the highest security for veracity is an oath. And as the greatest interests of society are necessarily connected with the greatest securities, the consequence of continued perjuries would be the loss or destruction of the greatest interests by the introduction of the greatest mischief."‡ And this "greatest mischief" our "greatest interests of society" are undoubtedly having inflicted upon them, if our juries, as the *Times* declares is by no means incredible, are systematically packed, and that as respects the jury in this particular case, "one or more persons were put on it for the express purpose of preventing a verdict of guilty." Mind, *we* cast no such imputation on the jury in question, though our contemporary evidently does. But it is impossible to prevent one's most painful suspicions under such circumstances.

The fact is, in one word, that "there is no fear of God before their eyes,"—no fear of Him before the eyes, either on one side or the other, among those who make themselves parties to the most mischievously immoral system under which it all arises; and until that system is radically reformed—until both our public officers themselves, and they by whose influence they are elected, are men of whom it can with truth be said, that they "do justice, and love mercy, and walk humbly with their God"—there can be no hope for the impartial administration of the laws, and therefore no security for the interests of society.

ROYAL PHILOSOPHY.

It is the effect of our republican institutions, that in this country we have no right or comprehensive idea of royalty. We are apt to consider it as a mere matter of state, and pageantry, and pomp. We are inclined to estimate it only by its etiquettes, its trappings, or its ostentations. We are unconscious of its moral and social, no less than its political influences. We have no full conception how true the poet wrote, when, long ago, he said:—

> "The sovereign's great example forms a people:
> The public breast is noble or is vile
> As he inspires it."

And hence the inability of our democratic mind to comprehend the full effect, or to appreciate the due importance, of what falls from the lips of Princes, and especially when it addresses itself to a people's substantial interests, or bears upon the promotion of their material enjoyments.

Goldsmith knew the power and extent of its influences, either for good or evil, when he said, "Happy those princes who are educated by men who are at once virtuous and wise; who weigh happiness against glory, and teach their royal pupils the real value of fame; who are ever showing the superior dignity of

* Bruyere.

* Paley † *Daily Times*, Dec. 17 ‡ Paley.

man to that of royalty; that a peasant who does his duty is a nobler character than a king of even middling reputation." Happy the people, however, as well as the princes, that are in such a case—happy they under those benign influences which such an education must exert, no less than he himself is happy through the acts of its exertion! And a greater philosopher than Goldsmith has truly said, that "Princes are like to heavenly bodies which cause good or evil times"—adding that "all precepts concerning kings are in effect comprehended in these two remembrances, '*memento quod es homo*,' and, '*memento quod es Deus, aut vice Dei*,'—the one bridling their power, the other their will."*

It is not, however, of princes in their sovereign, but in their social capacity, that we are on this occasion presuming to speak. The Prince Albert of England is not himself a king, but only the husband of a Queen. He has no sovereign attributes of his own, whatever sovereign influences, in his elevated position, he may acquire. And that he is acquiring these, and doing so far more, perhaps, even by the force of his character than the advantages of that position, no one can doubt who observes, with but ordinary attention, his public career. It is not in matters of sovereignty—not in the ceremonies of the Court—or in politics at home, or diplomacies abroad, that England's Prince Consort—the Consort of one on whose dominions the sun never sets—engages or intrigues. His royal mind is devoted to subjects which have hitherto belonged much less than these to royalty. Science and art form the great subject of his thoughts, and their application to the country's interests the leading object of his life. Nor is it to the interests of his own country that the influence thus exerted is confined. As there is no royal road to science, any more than to learning, so can there be no royal monopoly of either the one or the other, at least where there exists that free intercourse and interchange which have happily been established throughout the world that is at peace.

A remarkable illustration of this is given in our columns this week. We have printed a speech of the Prince, on the occasion of his laying the foundation-stone of a Mechanics' Institute at Birmingham, which manifests what we have endeavoured thus briefly to describe, in a most forcible manner. To say nothing of *Princes*, but few *men*, we opine, could be found, on either side of the Atlantic, capable of delivering such an address; or, if capable, as to ability, yet likely, as respects cast of mind, and capacity of thought, to elucidate so scientific a theme with such philosophic conceptions. It indicates, to say the least, a comprehension and an appreciation, not only of the importance of science and art as regulators and perfectors of productive industry, but of their nature as these great agents, and of the very processes through which they must successfully act therein, far beyond what one is accustomed to witness in any walk of life. His discrimination in individualizing the elements of those sciences which have given such an impetus to our physical progress, evinces a powerful conception of the laws which direct it. Prince Albert is, in these respects, not only in advance of his age, but in advance of those who constitute the age one of such extraordinary mechanical and material progress, through the extraordinary appropriation of science and art to its ordinary resources. Without a knowledge of the laws of nature, which enterprise sets in motion, and productive industry gives effect to, no commensurate progress, after all, he shows, can be made, since "the mind, however ingenious, has no materials to work with, and remains in presence of phenomena, the causes of which are hidden from it." But, he goes on to show, "these laws of nature—these divine laws—are capable of being discovered and understood, and of being taught and made our own. This," he adds, "is the task of science; and whilst science discovers and teaches these laws, art teaches their application." He then adduces proofs of this, in the rapid progress of all around us, since the principle has been begun to be more thoroughly appropriated. "Look," he says, "at the transformation that has gone on around us since the laws of gravitation, electricity, magnetism, and the expansive power of heat, have become known to us! It has altered the whole state of existence—one might say, the whole face of the globe. We owe this," he adds, "to science, and science alone; and she has other treasures in store for us if we will but call her to our assistance."

And here we are reminded that, notwithstanding all this enlightenment of science in material things, there is yet that absence of any recognition of the same principle in spiritual things, which it is always so unsatisfactory, not to say so suspicious, to find in men of philosophic minds. We will not go so far as to say, that it actually indicates rationalism; but it certainly makes one afraid of it. For here, in the Prince's speculative mind, not only is there no allusion to divine knowledge as to be derived from God—although there is much said of divine laws as to be discovered by man—but there is therewith that love of systematizing, and basing its system upon personal experience, and on the evidence of sense, which generally evinces an unwillingness to believe certain things unless they can be referred to something external and visible as a cause—to some existing system as harmonizing with them and taking them up into itself. So that there arises a desire, not to say a necessity, to pursue onward the course of investigation in this principle, and not to rest until it can, immediately or ultimately, refer to self as a witness, whatever may be presented to its acceptance—whether of things material or things spiritual. Thus does it stand opposed to that faith which is emphatically "the evidence of things *not seen*;" that belief in divine revelation, that reliance on inspired testimony, for which a system of reason and sight comes then to be so naturally, if not so necessarily substituted. Science, the Prince maintains, is "an unarrestable movement towards the fountain of truth." And so it is,—ay, and in a higher and broader sense even than he probably meant to convey. But then it must be science extended to the fountain of *all truth*, not merely of one particular kind of truth. It was the saying of a once popular English divine, that "Philosophy hath given us many plausible rules for attaining peace and tranquillity of mind, but they fall very much short in bringing men to it."† And so of this science: it gives many even rational rules for promoting our material, yet such as must fall very much short of securing our spiritual progress. Christianity itself has nothing, we know, to fear from true science, but only from those "profane and vain babblings and oppositions of science *falsely so called*." Still, it has to fear from science putting what the world calls *reason* in the place of *faith*. And when Prince Albert commends "the study of the laws by which the Almighty governs the universe," and talks of it as "our bounden duty," while what is first and above all our bounden duty—the acquisition of a knowledge of the Almighty, and the attainment of His love—he keeps entirely out of view; and when he refers to "the laws governing the human mind, and its relation to the Divine Spirit," yet confines this to the secular subject of "logic and metaphysics," it is impossible to resist the apprehension that it amounts to little more than the science of those to whom St. Paul alluded, when he declared, that "the world by wisdom knew not God." This science, to be really and everlastingly useful, must be directed to the study of man, in his physical constitution, his mental organization, his soul's necessities, and his estrangement, by nature, from God. It is quite true that, as the Prince says again, "science is eminently practical." But then this, too, is apt to be made the pretext for undervaluing, if not ignoring, those divine things which, because they are not material but spiritual, are deemed unpractical—which, because they are objects not of sight but of sense, are refused to be subjects of faith, and become at best but matters of doubt. The highest truth of all is divine truth,—that which means "the eternal, unchangeable, infinite, self-existing, unconditioned nature of Almighty God, from whom all created things proceed,—to whom they are all to be referred,—by whom they are all to be judged; whose perfections of goodness are the law of His will, and His will the wielder of all power, and His power the Lord of all things. What seems right to Him is right, absolutely and eternally; what seems good is good; what seems evil is evil. It is all *true*; that is, it accords with His law, and it can never be changed. And to know this truth, is to know God—to know His commands, His promises, His threatenings—what He loves, what He hates, what He proposes to do, what He has done."* He that is thus instructed, be he prince or peasant, is emphatically "a wise man, and endued with knowledge among you;" and he that is not, let him have all the science which the world can supply for his enlightenment, hath still his understanding darkened as respects that which, after all, is "the one thing needful." And what a mighty, what an irresistible influence for good—for the good of man and for the glory of God—might not one in Prince Albert's position exert, not for time only, but for eternity, were his capacious mind but divinely enlightened, and his heart but thoroughly renewed, through the operations of that Holy Spirit which, along with the laws by which his mind works—the external circumstances of the material world in which he is placed—the constitution of his body—the conditions of his birth—and everything else that co-operates to produce one general end,—comes direct from God—that God who is Himself "the Father of Lights"—Him "from whom cometh every good and perfect gift," and "with whom is no variableness, neither shadow of turning!"

"Thou art, O God, the life and light
Of all this wondrous world we see:
Its glow by day, its smile by night,
Are but reflections caught from Thee!
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine."

* Lord Bacon. † Tillotson.

* Sewell.

THOUGHTS ON CURRENT EVENTS.

It is not many weeks since Mr. Bouverie, a member of the British House of Commons, made a speech to his constituents, in which he introduced the just and striking remark, that where party ends faction begins. The present state of things at Washington may serve as an illustration of that remark. The old parties in this country originally had principles by which they were divided, but those of one party were so much more popular than those of the other, that their antagonists were obliged either to adopt them or to withdraw from the contest. Parties then ended and factions began. The distinction between the two, we apprehend, is, that parties are actuated by some regard to the public good; factions are combinations to carry on a struggle for place, power, and emolument. We have often called the attention of our readers to the multitude of factions, each rallying round some single pet idea which divided the people, while they were always ready to coalesce, when anything could be made by it. It seems that these parties are just now unable to agree among themselves about the division of the offices of Congress; and so the business of the nation is indefinitely postponed until they can, by intrigues and compromises, settle this important matter. This is the case at the time at which we are writing, and things may very possibly continue in the same state when what we are writing is in the hands of our readers.

When we sat down to write, we scarcely intended to allude to this matter, but we could not refrain from thinking, and therefore speaking, of so striking an evidence of the absence of true patriotism or practical public spirit among the representatives of the American people. It is the more worthy of notice because there is great reason to fear, that the members of Congress are, in this, the true representatives of their constituents. The predominant vice of the American people is a selfish devotion to material prosperity. This brings us to the very subject of which we intended to speak.

We saw, with great pleasure, the other day, some statistics, from which it appeared, that there was a great falling off in the immigration into this country. There are, no doubt, several causes for this. The Know-Nothing movement is undoubtedly one. This movement has actually transcended the bounds of justice, and is understood abroad to be more truculent and tyrannical than it really is. Another cause is, that the abortive revolutions of 1849 have, as it may be hoped, ceased to operate in that direction. A third is, that emigration has done its work in Ireland, by raising wages, and thus making it possible to live at home in greater physical comfort. Another is, that the Romish priests in Ireland, who once encouraged emigration, now discourage it. Their motives for so doing we may perhaps glance at before we conclude this article.

But, to return to the statistical statements which have been mentioned. It was accompanied by remarks indicating the regret of the writer at the fact. His regret grew out of the great loss of material wealth which the emigrants (had they come) would have brought into the country, or would have created by their labour. We have expressed our gratification at the very fact which the writer regrets. We do not look at its effects on the material wealth of the country, so much as at those which it may produce on its political and religious state. We have no fears about the growth of the material prosperity of this country; it will always be rapid enough. Moreover, we apprehend that the distribution of material wealth is a subject just as important as its quantity. There is some little doubt that our political institutions really veil the fact of the practical equality in the distribution of material weath which exists amongst us. In a strict sense, wealth is not equally divided; nor can it anywhere be so divided. But there is a nearer approximation to equality in America than in any other country in the world. The reason of this comparative equality is to be found in the high wages of labour that, again, is, produced by the small number of workers, compared with the quantity of work to be done; and this depends on the comparatively thin population of the country. Every great influx of population hastens on the time when wages will fall and democracy tend to anarchy. We are not, therefore, anxious for an increase of population.

A more immediate evil is, that the imported population, containing, as it does, most valuable elements, is not, as a whole, beneficial to our present political position, especially as concerns our foreign relations. It has come among us faster than it could be assimilated or Americanized; and the time allowed for the process before naturalization has been too short. Our new citizens remain Irishmen or Germans, and have a constant tendency to mix the American nation in Irish or German quarrels.

But our principal objection to the influx of a foreign population is, that it has a tendency to lower the religious character of our own people. There is no doubt that it brings a religious element, but it is not the predominant element. For practical purposes, the immigration may be said to be German and Irish. The immigrants from all other countries do not amount to any considerable proportion of the whole. Now we know that the Irish, and we believe that the German immigration includes a number of truly religious persons. In the case of the Germans, at least, it is not, however, the largest or the most influential. We suppose that no one can walk the streets of New York, or even Baltimore, without seeing evidence that the Germans have brought with them ideas and practices which, if not irreligious in themselves, are sure to become irreligious in the hands of our people. Moreover, among these Germans, there is a very considerable number of men who are known to have keen and practised intellects, but who are consciously the active and virulent opponents of Christianity.

The greater portion of the Irish immigrants are, we believe, in some sense, and in some considerable degree, religious—at least as much so as the average of our own people. The religion of a majority of them is, however, Romanism. The same is true of a majority of those Germans. Only very few persons, who are not members of the Romish Church, will be likely to think large accessions to that communion desirable. We are disposed to agree with those who object to immigration on this ground, but it is not our strongest objection to the immigration of members of the Romish communion, that they add to the strength of the Latin Church.

Our conviction is, that they do not; and that is our objection. Romanism is, both in its good and its evil, so much at variance with American habits and ideas, that it cannot thrive among us. A certain decorous hereditary acceptance of its peculiarities continues among the native Americans whose ancestors belonged to that communion, especially among the females. A more active attachment exists among the perverts, whose very perversion implies that their minds are not of the ordinary American type. But the country is pervaded by a deep and wide-spread aversion to the Church of Rome, which is partly religious and partly irreligious. When thrown in contact with this feeling, the young male immigrant most frequently parts with the religious ideas which he brought from home. Separated from the persons and places with which they have been connected in his mind, they lose their hold upon him, and he becomes absorbed in money-making or sensuality, according to the bent of his character, and becomes an active or passive infidel, according to the amount of his knowledge and the strength of his will. This is the ostensible, and, without doubt, to a very great extent the true ground upon which the Romish priests in Ireland are endeavouring to check emigration. That other and less pure motives co-operate with this is but too probable, but this is the principal one.

That we are bound to do something towards the guidance of the immigrants into the true path will scarcely be questioned. But their mass has undoubtedly been, if it is not still, too large for any means which we can bring to bear upon it. We are forced, then, to regard immigration as an evil, and to rejoice at the probability of its diminution.

H. D. E.

Baltimore, Dec. 15, 1855.

NOTES AND COMMENTS.

False Charity.—This is the season of charity; but now, as it must be at all seasons, let us see that it is true charity. The *peace* which as at this time was brought to the world, was expressly *peace to men of good will*. Christian charity, then, must take note of Christian sincerity. And one must not be too ready to *take it for granted*, especially in the face of anything that indicates unreality. The *men of good will* towards whom the *peace* of Christians is to be extended—that is, its charity—must be those who give practical effect to, not those who resist Christian influences—not those who acknowledge in words merely their responsibilities to the Church, but those who discharge them in deed and in truth, "every member of the same in his vocation and ministry."

We have been led into this reflection by reading the last week's letter of our Boston Church contemporary's New York correspondent, who is, we understand, a clergyman, in which he thus expresses what we have no doubt he considers his *charitable* feelings:—

In view of such exhibitions of good and evil, (in the Church,) I feel more and more disposed to separate between individuals and their acts. The individuals are not as bad as their sayings and doings would indicate. When they would do good, evil is present with them, and they yield to the evil rather than do the good. We may fight a bad spirit, we may contest earnestly against error, but we ought not to charge all sorts of wicked motives upon individuals. When we do this we must judge others by ourselves, and we may be sure that "with what measure we mete it shall be measured to us." According as we judge others, so will they judge us.

Now we do not wish to give way to ourselves, or to encourage in others, the habit of *judging*—in the offensive sense, that is, which is here implied. But to "separate between individuals and their acts," can never be the right way to do. "By their fruits," said our Blessed Lord, "ye shall know them." But how can we know men by their fruits, if we "separate between individuals and their acts?" Were not this to reverse the divine maxim, and *not* to know, that is, estimate, men by their fruits? Take the case of a clergyman, for instance, who is indolent, or careless, or faithless; are we to separate all this from himself, and conclude that he is an exemplary pastor, and an excellent man? Or take the case of a merchant's clerk, who may rob the firm that employs him of a few thousand dollars: is he to exonerate himself to them by saying, "Separate between the individual and the act—do not suppose that because the *act* is that of a thief, that therefore the *individual* is not an honest man." This is the way, we may depend upon it, to test the principle. And so tested, must not the result inevitably be, that it is one of most *mischievous*, because *false charity?*

The Irreconcilableness of Judaism with Christian Institutions.—The difficulties of the attempt to reconcile Judaism with Christianity are becoming more and more apparent; and just in proportion as Christianity in its integrity is brought to bear upon society, will these difficulties increase. Some months since, it may be remembered, the Jewish Rabbi was called upon at an official banquet, in this city, to return thanks for the toast of *the clergy*—thus making no distinction between the religion of the Jews and the Christian religion. Inconsistently enough, however, with this, the same official parties *did* make a distinction on another public occasion the other day. We read that "some of the Jews in this city have found fault with Governor Clark's proclamation for the recent Thanksgiving, in which he called on his fellow-citizens, 'as patriots and Christians,' to give thanks to God. The children of Abraham deem this an invasion of the rights of conscience, and one of their leaders has allowed himself to speak most disparagingly of the Governor." We thus see the evil of concession, or compromise, where a principle is at stake. The Christian Governor of a Christian State is not to be allowed to call us Christians, in his public proclamations, because "the children of Abraham," that is, the unbelieving Jews, "deem it an invasion of the rights of conscience!" Well may the paper we have quoted from (the *Christian Intelligencer*) remark, that "if these gentlemen mean to be consistent, they must go a great deal further, and impugn all our Sabbath laws, the oath upon the Gospels, and the numerous other implied recognitions of Christianity in our governmental usages." So, undoubtedly, they must, in common consistency. But then why recognize the opposite principle on other occasions, and thereby suggest to them the idea of "rights" which cannot be exercised? No doubt, as our contemporary adds, "the truth is, that this is a Christian State, and the public acts of our officials must proceed upon that fact." But then this principle must be acted upon, as must every other that bears upon the maintenance of Christianity, uniformly, honestly, and faithfully; and no departure from it must be tolerated, whatever may be the political purpose that is to be served by it.

Baptism of Unbelief.—It may seem to some to be an uncharitable thought, yet is it one not easy for earnest Christian minds to resist, that *Baptism* as held by such as deny its sacramental efficacy can only be taken as a *Baptism of Unbelief*. That is, they do not believe in it as Baptism—which, as the Greek word from which the term is derived signifies, is *to wash*. From this *to wash* arises the significant expression, the "*laver* of regeneration,"—that is, *washing* in order to *regenerate*; or, in other words, "the mystical washing away of sin." The Ana-Baptist organ in this city evidently does not know—or, knowing, will not own—the principle which lies at the very threshold of our common Christianity, when it says,—"How the *Churchman* can regard baptism as 'the mystical washing away of sin,' 'the laver of regeneration,' and the observance of this and other rites as the great thing in a 'revival' of religion, is to us far more strange than that the Arab should hope to gain heaven in the midst of robbery and murder, by praying five times a day, and the heathen by offerings to the gods, as disconnected from all inward or outward improvements of character; because the one are *with*, and the other *without* the means of knowing better." It is not *we* that so regard it,—it is the Church Catholic. The doctrine has been held in the Church from the Apostles' times until now. The Apostles taught it to their disciples, and they to others, and others to others again in the Church; and thus we have it to this day. It is a great, an undeniable Catholic verity. Without it, Baptism were not a Sacrament, but an empty, unmeaning ceremony. What difference, therefore, can it possibly make, whether it is by *dipping*, or by *pouring*, or by *sprinkling*—what necessity, indeed, can there be for water at all, if there is not a deep meaning in its use? And that meaning is the "mystical washing" which the Church has ever regarded it, a doctrine which at the Reformation was preserved inviolate, by those who sealed their faith with their blood, as being an essential provision in the scheme of salvation.

The World in the Church.—One of our city rectors, it will be seen by the following card, has created a new, and, unhappily, most heterodox ecclesiastical office. In his capacity as the rector of his church, he has selected a popular professional lady of considerable vocal eminence, and dubbed her (*credat Judæus!*) "*Musical Directress of that Church!*" Now, this means, we suppose, that the lady in question is the director of what they call "the choir"—that is, the *orchestra*. Now, the choir is, according to the authenticated principles of the Church Catholic, "a body of men set apart for the performance of the services of the church, in the most solemn form."* Again, "the choir properly consists of clergymen, laymen, and chorister boys."† And their proper position is in the chancel—that is, the place which the ministers of Divine worship occupy, or ought to occupy. So that this "Musical Directress" should, by right, be among the clergy; for she, like them, is in truth a "minister of Divine worship!" It would seem strange to see a lady in surplice reading the Lessons of Divine Service; though it would, in reality, not be one whit more strange than to see the "Musical Directress of that Church" officiating, as such an one ought to do, similarly vested, among the clergy in the chancel, or choir.

But this is not all. As "Musical Directress of that Church" she is to be presented by the rector and certain "members of his church" with a "Complimentary Concert" this Christmas. That is to say, "the choir" is to be transferred for the nonce to "Niblo's Saloon;" and the rector condescends to "take this method of bringing the notice of the same before her friends and the public!" So he declares. And thus the Church and the world go into partnership for the occasion!

The real fact of the matter, we understand, is, that this is a scheme to eke out the salary of the "Musical Directress of that Church." *In the Church*, that is, from a religious motive, they fail to remunerate their ministering servant; so they are obliged to go out *into the world*, and see what can be done there! For *the love of God*, they will not give—they get, perhaps, they think, no sufficient return for their money; they therefore have recourse to *the love of gratification*, which they calculate will constitute the "value received." And thus where Calvary Church fails to excite them to do their duty, Niblo's Saloon is appealed to, to extract the cash from them through their amusement!

We do not make this exposure of a most mistaken piece of kindness to an excellent vocalist, and, we believe, very amiable lady, with any view of impairing her professional interests—quite the contrary. She is deserving of the highest encouragement in her concerts: of infinitely higher encouragement than too many who are so liberally patronized, and so fondly petted, in the musical world. But we do protest, in the name of religion and the Church, against this perversion and desecration of what ought to be sacred offices and holy influences in the Church. It is the duty of the clergy, more especially, to *shut out* the world from the Church, alike in her ordinances and in her associations, rather than identify it in any way with her; and every violation of this sacred duty, under whatever pretext, is a degeneracy and a deterioration of a most mischievous nature.

The following is the advertisement to which we refer:—

☞ A Card.—The Rector of Calvary Church, the Rev. Dr. Hawks, with the undersigned, members of his Church, are desirous of presenting Mrs. Emma Gillingham Bostwick, the Musical Directress of that Church, with a Complimentary Concert, to take place at Niblo's Saloon on the evening of Friday, 21st inst., and take this method of bringing the notice of the same before her friends and the public.

Mrs. Bostwick, it is hoped, is too favourably known to need anything more than a simple announcement of this contemplated compliment.

She will be assisted by eminent artistes, of which due notice will be given.

Francis L. Hawks.
Thomas J. Oakley.
Henry H. Elliott.
William Scott.
Robert Gracie.
John W. Smyth.

New York, Dec. 14, 1855.

Church Book Society.—It will be seen by a notice elsewhere, that Mr. H. Colburn has succeeded Mr. Dana as agent of this Society. Mr. Colburn has entered on his duties; and we anticipate much benefit to the Society from his devotion to its affairs.

Mariners' Family Industrial Society of the Port of New York.—We have received the Eleventh Annual Report of this Society. Its accounts are encouraging, and exhibit a very successful year's labour.

The Russ Pavement.—The grooving of the Russ pavement in Broadway has been commenced. Injury to horseflesh, it may be hoped, will now shortly become less general.

Fire-Proof Paint.—The paint advertised under this title is an article, we understand, of very great utility for certain objects to which paint is applied, as being thoroughly fire-proof. Many attestations are, we learn, in the hands of the manufacturer of its valuable properties.

* Dr. Hook. † Ibid.

For the Churchman.

THE PROTESTANT CHURCHMAN vs. THE SEARCH OF TRUTH.

The *Protestant Churchman* has replied in an angry and fretful tone to the Defence of the "Search of Truth" against its elaborate strictures. In this reply, there is but one thing that has the semblance of argument. That single argument is the assertion that Mr. Craik's Defence is marked by ill-temper, discourtesy, and abuse. The proper inference from this assertion is, that "the galled jade winces;" that Mr. C. felt and was irritated by the force and effectiveness of the strictures of the *Protestant Churchman*. Not having the paper by me, I give the substance, not the language, of this argument.

The argument every one knows to be a good one, provided the assertion upon which it is founded is correct. If this assertion is true, then it will be apparent that the two parties in this case have mutually succeeded in defeating each other; for there can be no mistake about the exhibition of anger and mortification in the reply of the *Protestant Churchman*.

But I am quite sure that the Defence of the "Search of Truth" manifests no such feelings. If it does, the writing misrepresents its author. I never wrote an article in better humour in my life. I was glad that the Editors of the *Protestant Churchman* had given me so fine an opportunity to vindicate the truth. The many and grave charges contained in their long indictment against my book showed that they had sifted it with faithful diligence, and with a zealous determination to expose every unsoundness and every weak place. When I looked over this formidable bill of charges, and found that they were just nothing at all, and that their utter futility could be easily shown to the satisfaction of every one who would read, how could I be otherwise than pleased with the opportunity thus afforded of drawing the necessary inference—that the work which I had ventured to present to the Church and to the public contained only THE TRUTH—truth which had been tried, and was not found wanting—truth which the subtlest wit of untiring patience and fiery zeal had essayed to impugn, and could not?

I went about the work of exhibiting this gratifying result with a good will. The Defence is therefore simply and purely argumentative from beginning to end; for I had no other object than to press as rapidly as possible, by fair and unanswerable induction, to the wished-for conclusion. The only exception to this is the little pleasantry about certain new clients of the reverend reviewers, for which the only apology I can make is the tempting opening they had given.

It is not strange that my reverend brethren of the *Protestant Churchman* should consider such a Defence as this abusive, and extremely so. It was the hardest and worst treatment they could possibly have received. To demolish so utterly the castle they had taken such pains to build, was undoubtedly pain and grief to them; and they very naturally thought it to be downright abuse. If I had really fallen into a passion and gone to scolding, as they have done, they would not have been hurt at all. They would have been as well pleased with the result as I am now. None but the aggrieved reviewers will find in this Defence anything but good humour and sound argument. The sheet containing it may be had of Mr. Stanford for the asking.

J. C.

Advertisements.

GENTLEMEN'S FURNISHING GOODS.
M. L. RANNEY, NO. 723 BROADWAY, (NEW YORK Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. dec13-1y-5p

HOSIERY AND UNDERGARMENTS.—
THE BEST GOODS! THE LOWEST PRICES!!
THE GREATEST ASSORTMENT!!!
Those in want of seasonable Hosiery and Undergarments should visit
RANKIN'S OLD STAND,
No. 104 Bowery.
Particular attention invited to the Silk and Woollen goods of our own manufacture, which are
ELASTIC, DURABLE, AND UNSHRINKABLE.
A single call will convince any one that, for cheapness, excellence, and variety, our stock is unrivalled.
A. RANKIN & CO., No. 104 Bowery.
ESTABLISHED IN 1823.
dec6-3m-5p

OVERCOATS, &c.—OUR STOCK OF ALL KINDS OF FAshionable Winter wear, Over and Under Garments, Shawls, Robes, &c., &c., is very full and complete, and will be sold low.
D. DEVLIN & CO.,
nov29-5t-5p Nos. 258, 259, and 260 Broadway.

CONNER'S UNITED STATES TYPE FOUNDRY, NOS. 29, 31, AND 33 BEEKMAN STREET, NEW YORK.—TO PRINTERS AND PUBLISHERS.—The undersigned beg to inform the Trade that they have recently issued their New Quarto Specimen, and that it is now ready for delivery to their old patrons, as well as to all who patronize their Foundry.
In it will be found a New Series of Faces from Pearl to Pica, surpassing, if possible, their celebrated series of
SCOTCH CUT FACES.
The Fancy Type Department exhibits an unsurpassing variety of beautiful styles, selected from France, Germany, and England.
The Scripts and Bordering are now for the first time presented to the Printing Public, and are the productions of the best American and European artists.
An entire New Series of German Faces, both for Newspaper and Job Printing, of a very superior style, is now nearly completed and for sale.
The metal from which our Type is made will be found peculiarly adapted to the severe usage of Machine Press Printing.
Every article used by Printers kept on hand.
They beg to return thanks for past favours, and to solicit a continuance. Their well-known liberal manner of doing business for the past thirty years, is a guarantee to new patrons of their disposition and ability not to allow themselves to be surpassed for fair dealing, whether orders are by letter or otherwise.
JAMES CONNER & SONS.
☞ The Type on which this paper is printed is from the above Foundry. nov22-3m-5p

HEGEMAN, CLARK & CO.,
(Late Rushton, Clark & Co.,)
GENUINE COD LIVER OIL.
The great success attending the use of this valuable remedy in consumption having induced all kinds of imitations, purchasers are cautioned to notice that the signature of HEGEMAN, CLARK & CO., in full, is over the cork of each bottle, without which it is not genuine; and as the value of the Oil depends upon its purity, too much care cannot be taken to get the genuine.
HEGEMAN, CLARK & CO.,
Sole successors to Rushton, Clark & Co.,
Nos. 165, 273, 511, and 756 Broadway.
Wholesale Depot, No. 165 Broadway. nov8-3m-5p

GEORGE M. TRACY,
IMPORTER AND MANUFACTURER OF MEN'S Furnishing Goods, 84 William street, corner of Maiden Lane, New York, is now prepared to offer a choice stock of goods, consisting in part of
Suspenders, Linen Collars, Rich Scarfs,
Handkerchiefs, Travelling Shawls, Hosiery,
Cravats, Gloves, Robes de Chambre,
Ties, Under-Garments, Umbrellas, &c.
Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13-1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE ORIginal and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street, by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands, I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.
No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear.
WM. BLAKE,
sep20-3m-5p No. 119 Pearl street, New York.

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c. &c., direct from the mines, at a reduction from the Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal.
LOUIS J. BELLONI & SON,
Yard, 73 Wooster street. Office, Hanover Square, near Pearl st.
my3-1y-5p

PETERSON & HUMPHREY, IMPORTERS AND Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
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Literature.

Lily. A Novel. By the Author of "THE BUSY MOMENTS OF AN IDLE WOMAN." New York: Harper & Brothers.

Novel writing is becoming much too vulgar a pastime with American ladies, to be either reputable to literature, or profitable to society. Not that the author of "The Busy Moments of an Idle Woman" deserves, perhaps, to be mingled indiscriminately with the common throng of our female novelists. She has higher and more redeeming qualities, undoubtedly, than the mass can lay claim to. She has more ability—more point—and better principles. Still, one cannot help exclaiming, after being dragged through the three hundred pages and odd of this fashionable volume, "All is vanity!" Her heroine, Lily, it is true, has many amiable properties: yet, with all these, she is still not that perfect "lovely woman"—using the term, as she intends we should, in a far higher sense than the worldling would understand it—that should be pourtrayed as the professed representation of such a character. While as to all the rest, with scarcely an exception, what are they, in their most favourable aspects, but mere triflers, some of them very heartless, and others very vicious, and not one of them, that we recollect, with any characteristic which can arrest attention, or merit regard? Triflers they are—arrant triflers—some of them the mere butterflies of human life; others the moths; others, too, insects of a less harmless nature. And what claim can such insignificancies as these possibly have upon the thoughts or the sympathies of the men and women, ay, or even the boys and girls, of an intellectual age like this?

It is the remark of Dean Swift, that "story-telling is not an art, but what we call a 'knack:' it doth not so much subsist upon wit, as upon humour; and I will add that it is not perfect without proper gesticulations of the body, which naturally attend such merry emotions of the mind. I know very well," he continues, "that a certain gravity of countenance sets some stories off to advantage, where the hearer is to be surprised in the end; but this is by no means the general rule; for it is frequently convenient to aid and assist by cheerful looks and whimsical gesticulations. I will yet," he adds, "go further, and affirm that the success of a story very often depends upon the make of the body, and the formation of the features of him (or her) who relates it." Now, we are not sure, that with all these corporeal expedients, these "gesticulations of the body," and this "gravity of countenance," these "cheerful looks," and "whimsical gesticulations"—or "the make of the body, and the formation of the features;" we are not sure, we say, that all these personal appliances, even, would have made this a very telling-story—though it might have been tolerable story-telling. But this we know, that without them—as a story told, not with acted words, and feigned looks, and significant shrugs, but simply, drily, prosily with paper and print, it does not display any such "knack" as will either excite "any merry emotions of the mind," or leave upon that living tablet any impressions of interest, or produce in that which, "though a small thing, desireth great matters"—to wit, the heart—any elevating feeling, or any hallowing thought.

The authoress whose novel we are sorry to have to be so ungallant as to speak of so ungraciously,—we hope, notwithstanding, that she will forgive us, kindly remembering how ungracious an office the impartial critic's must often be,—the fair lady novelist, we say, quotes Thackeray's authority in favour of doing what she has here done,—"try," as she says, "to write of human nature as it passes daily beneath our windows." But a hundred Thackerays would never reconcile us to parading some of the specimens of human nature for contemplation, and it may be, admiration, whether by her own sex or ours, that she has here brought forward, and held up to us, to gaze at, if not to imitate.

"I once," she says, "had the honour of being in company with the greatest living novelist—of course, I allude to Mr. Thackeray—and a lady, celebrated for her wit and beauty, said to him, 'I detest your books, they are so false. Why should you always make vice flourish and virtue go to the wall? If one reads you believingly, one would doubt that there exists upon this earth a really good man or woman, unless he or she chances to be an utter simpleton or poke. I close your books always with a dreary feeling. Everything is hollow, hypocritical, selfish. The world is bad enough, truly; why make it worse?' 'My dear madam,' answered Mr. Thackeray, spreading out his hands, which some Washington belle had told him 'looked so nice and English with their clean nails,' 'my dear madam, I write as my eyes see. If I were to *invent* human nature, depend upon it I should make even stranger pictures. It is not my fault if life appears to me as I show it. I have no imagination—I only copy.' From my corner I listened to the great man, drank in his words, and added my humble approbation and conviction. It seems quite an act of temerity," she modestly adds, "to mention this world-known name, and to call the attention of a reader to possible comparisons between the author of Vanity Fair and the author of the Busy Moments of an Idle Woman. But my admiration for him is so unqualified, so sincere, that I feel as if his name might add a dignity without instituting a comparison; and no one, I trust, will accuse me of conceit or imitation when I suggest that, following at great distance the example of this discriminating writer, I endeavour not 'to invent a new human nature,' but to paint the thing itself—to sink a shaft in the breast of my neighbour, and to draw thence a living stream—to eschew portraits, but to make 'fancy sketches' life-like enough to induce people to say, 'Ah! that is meant for so and so.'"

Now, we don't want her, or any of her delightful sisterhood, "to invent a new human nature." We must enter, at the same time, our *caveat* against "the example of that discriminating writer," not only for the reason that she thinks him so discriminating, but for other reasons. All we want is, if they will, to their other charms, try to add those of the novelist, that they will not only not "invent a new human nature," but not even give us such of the old as it requires us to condescend so very low to be entertained with their company, or to shut up the avenues to our hearts so very close, to avoid being corrupted by their example.

Then the plot. What can one make of it? Why, it is all a very humdrum affair, until the very last; and then there is a catastrophe so very, so curiously, so eccentrically startling, that, but for the proclamation above, we should certainly have taken it to be something very like—not "a new human nature," perhaps, but a new human fatality, of a very extraordinary complexion.

> "A story should, to please, at least seem true,
> Be apropos, well told, concise, and new:
> And whensoe'er it deviates from these rules,
> The wise will sleep, and leave applause to fools."

We are sorry, we say again, to be so ungallant towards a lady, whose heart is warm, we doubt not, as her mind is ingenuous. But she will not, we trust, think the worse of us for saying what we honestly think of "Lily."

The Sceptical Era in Modern History; or, The Infidelity of the Eighteenth Century the Product of Spiritual Despotism. By T. M. POST. New York: Charles Scribner.

The writer of this volume is unfortunate in his apprehension of terms, in his perception of principles, and in his modes of illustration. His conception of the law of action and reaction in the human mind, vivid at times, and seemingly full of reality, is lost in uncertainty and in equivocal results. He has undertaken an enormous task, that of depicting the sources of scepticism, and the tendency of present influences as they bear on the mass of mankind. Such a task, properly planned and fitly executed, should expose, together with the foundations of all faith, the structure of the human mind; and in taking account of the manifold aberrations of the latter, the principle should be enunciated and the means disclosed by which what is good among men may be conserved, by which progress of whatever character may be made good, and the drama of Divine Providence reach to its fulfilment. It is evident that the first practical step to this end should be a definition of the limits of human reason in respect to matters of faith, of the province of private judgment, the nature of true religion, and the conditions under which it operates in the soul of man. We vainly search the book for any distinct meaning attached by the writer to the terms "freedom" and "faith," which his first prefatory sentence affirms to be the great tutelar forces in modern civilization, although, with him, the first is not more than equivalent to the unrestricted action of private opinion, and the latter is regarded as involved in that of Protestantism, which is treated throughout the book as an embodied actuality, when in fact only a negation. Nowhere do we find a recognition that truth is one and absolute, unyielding in its authority, and comprehending, in stable form, every vital principle, and generating every influence that is blessing man. All the truth he acknowledges is Protestantism, and in Protestantism he has only an antithetical idea to set in opposition to the despotism found in the Roman communion. It is no wonder, then, that he, and not he alone, but others who have surveyed the disturbing elements now in action, should regard with apprehension the disposition among men to throw off all arbitrary forms, and yet be unable to deduce therefrom any correct inference, or gather up one decisive lesson. No wonder that he resorts, without comment, to the views of the French literati as to what may or may not happen, and can see no greater distinction to be developed in the future than may exist between the absolute submission of the judgment to the dicta of the Roman See and the exercise of unrestricted private opinion. He anticipates, without demonstrating, the effect to be induced by the continued action of the "spiritual despotism" of Rome, affirming in his very third sentence the approach of an era of democratic liberty in "Church, State, and Society;" as if the ends of all the complicate action of divine providence might not be realized to-morrow, were it true, in a millenium inaugurated by the universal abandonment of all forms of authority. His Church is the world outside Rome. The Reformation he, and thousands more, regard as merely a new direction to the human mind—the religion ensuing as a Reformed Religion—a term we utterly ignore; and the general advance since made is the result of Protestantism, rather than the working of those *positive* and *distinctive* elements of truth which the Church, and the Church alone, enshrines. Rebellion against authority is, in fact, glorified, in a presentation of phenomena wrongly accredited; and this without any recognition of the truths concerned, even in the Roman communion—truths none the less sacred because vitiated in their rightful influence by human policy. In a word, there is no appreciation of the value of Catholic order—no inquiry how far the Reformers sought to realize this, when coming out and separating themselves from the Roman Church—no recognition of any existing standard. "Democratic liberty in the Church"—what a perversion of terms! It is not to be marvelled at, that the problem he propounds should be how far religious sentiment will consort with what he avers to be the approaching political and social order of the world, instead of how far all that is in antagonism to religion shall be subdued, and what properly pertains to the Church receive its true stamp and due recognition. We regard all the triumphs of modern commerce, all real public enlightenment, as generated by the Christian Church, and enforced by her influence. Truth benefits mankind only so far as it is pure; and Christ, through His Church, must reign till all things are put under Him. Progress in commerce and in arts did not originate, as this writer conceives, from the mass; neither in its spirit is it realized by the mass. It comes from individual and providential men; the mass merely take up and re-echo the voice of those who move in the van of all improvements. Movements which this writer attributes to nations were, in reality, but with a few—the sharers in a larger measure than was *commonly* vouchsafed of God's Spirit. What in the end avails scepticism, when these providential men are on the increase, with power to speak and to be heard as God's agents and ministers? They are to be found in the Catholic Church, working by its order and fulfilling its design. Rome has few within her gates, and these controlled by the despotic sway of the Vatican. Rome realizes her triumphs by the very scepticism within her; a scepticism which ignores the conscience, and so gives full play to the exercise of that tact by which the Jesuits have rendered themselves so famous. The actual, as well as assumed absence of conscience on both sides, allows her to trim her sails to every favouring breeze, and exercise continual subtlety. Yet we will add, that truth, to all who perceive not its due relations, is despotic; without order, private judgment itself is but an intellectual libertinism. Authority is now, and shall be ever in the Church, where alone in its purity truth finds unity. Even its service is perfect freedom, but still is a *service*. "His *servants* ye are to whom ye obey;" and obedience is a higher principle than despotism. The power of private judgment cannot be rightly exercised by an unconverted heart. Need it be added, that unity is a positive, not a negative element—an essential and integral portion of the edifice? We, too, look into the future, but not to join in the predictions of the infidel philosophers of France, or to unite with our apprehensions the vague misgivings of those who cannot see the source from which all that is good emanates, and which thence gathers, with new accessions of strength, that God may have all the glory; we look hopefully, because we have gone round about our Zion and counted her bulwarks; because, finding her stable where all else is shifting, becoming in her triumphs more and more conspicuous, as evidenced by Christ Himself. Let this writer cease to move in astronomic cycles, which bear no relations to terrestrial events. We look for the liberty that Christ promised, and that comes through Him by the authority of God. What Rome fears is not scepticism, but the Catholic Church, lest Christ, through it, should draw all men unto Him.

History of Medicine, from its Origin to the Nineteenth Century. With an Appendix, containing a Philosophical and Historical Review of Medicine to the Present Time. By P. V. RENOUARD, M. D. Translated from the French by CORNELIUS G. COMEGYS, M. D. New York: Miller, Orton & Mulligan.

As a record of all the schools of medicine that have ever existed—a synopsis, in fact, of all those principles on which these schools have been severally constructed, the history of their development and their changes, the work of Renouard is of high value. Its leading divisions have been made with reference to what are somewhat arbitrarily designated ages, in the history of medicine; these again being divided conventionally into periods. Thus, we have the "Age of Foundation," consisting of the Primitive Period, or that of Instinct, and ending with the destruction of Troy, 1,184 years before Christ; the Sacred, or Mystic Period, ending at the dispersion of the Pythagorean Society, 500 years before Christ; next, the Philosophic Period, ending at the foundation of the Alexandrian Library; and the Anatomic Period, ending at the death of Galen, A. D. 200. The Age of Transition follows in this synoptic table, divided into the Greek Period, ending at the burning of the Alexandrian Library, A. D. 640, and the Arabic Period, ending at the revival of letters, A. D. 1400. Finally, we are brought to the Age of Renovation, which branches out in the Erudite Period, comprising the fifteenth and sixteenth centuries; and the Reform Period, comprising the seventeenth and eighteenth centuries. Some of the most curious portions of the work are those relating to what are styled the Primitive and Mystic Periods. In the one, the aversion to pain and the fear of disease and death are traced to a natural and irresistible instinct, itself suggestive of the means of cure—means oftentimes very simple, but commonly effective. Against the certainty and perspicacity of instinct, the author opposes the fatal errors of the appetites uncontrolled. Yet for this the experience even of the "Primitive Period" would surely supply the corrective power. We have little faith in speculations suggested by mere hankering of an analytic order; we abide by the designation of a Primitive Period, without its peculiar definition. What ground can any man have for affirming that reason entered very little into the therapeutical considerations of early times? We are suprised to discover, in the glance afforded at this Primitive Period, no notice of the comparative simplicity of the forms of disease in the earlier times, and, from the greater vigour of nature, its tendency, even unassisted, to exercise remedial power. In the Mystical Period—a period to be found in every nation—in which healing virtue for the body was made a prerogative of the priestly office; when, in Greece, instruction was given in the very temples, and, in Egypt, votive tablets to the gods were erected at the gates of sanctuaries, exhibiting the name and disease of the patient; the successful treatment of disease is here attributed to its close observation. We would suggest, that though, as this author remarks, "after the Trojan war, we only hear of consultations given in the name of the divinity, in the temples, or in some celebrated caves," that scientific medicine was not wholly, as he avers, possessed by the priesthood, but that the constant union of the two, in the descriptive scenes that have come down to us, arose rather from the conservative influence of the two ideas of spiritual and physical power, than from any exclusive individual possession. As to the Pythagorean system, medicine was little influenced, we imagine, by the belief of spirits endowed with force, intelligence, and will, acting on the body, and sharing in its organization and functions; the doctrine, as far as it expressed the principle of a unity, in the dogma that the universe was a unit, necessarily tended to incline men to systematize the observations made in reference to the human frame, and to search out the reason of apparent contradictions. The phenomena of sensibility, intelligence, and thought, were all referred to the two eternal, uncreated essences, spirit and matter. The soul of the body was given to it, according to its good or bad nature, by the interior labour of its faculties. The Pythagorean system preserved ever the beauty derivable from connection of ideas, putting no limits to power, but ever aiming at a more exalted development. Different minds will seek a different principle of unity, according to their imperfect notions and defective standard. It is hard to conceive a groundwork more elevated and favourable for the culture of true science, apart from that provided by religion, than was held out by the Pythagorean doctrines. The schools immediately succeeding multiplied observations and enlarged the sphere of practice, but only to illustrate more strongly the defective and partial principles by which investigations were stimulated and their results were warped. The author is assuredly wrong in regarding exterior observations as mainly distinguishing the Philosophic Period—a period remarkable for its subtile disquisitions on spirit, and always recognizing what moderns hardly deign to notice—the influence of the mind on the body. The theories and systems of the so-called Anatomical Period, so far as these exhibit capital differences or divergence of principles, are next presented—the scattered documents of Galen and others being carefully collated. As a result, we have as designations of leading schools, the Dogmatic, the Empiric, the Methodic, and the Eclectic; the Eclectic coming last, as the collating what was best in all the others, without, however, affording in itself any rule by which truth might be known; and, as here remarked, "proclaiming individualism, doubt, and isolation." Succeeding ages, or periods, however characterized, exhibit to our minds but theories and systems, with constant accessions of partial observations, or observations imperfectly generalized, with more skilful but yet dubious practice. It is not necessary that we enter into the examination of the Age of Transition, as here presented, when the vital question is, not what theories and systems have followed on new acquisition, but how far, despite the tests applied to the one and the value attaching to the other, are we removed from empiricism?—how far do our medical men rise above the dignity of being mere eclectics—mere choosers from the debris of the past, and the facts thrown up by current observations? It is time that medical science should attain the absolute, and its practice be rescued from that uncertainty which is its shame. Is not the secret that shall give unity to all investigation hid, and present doubt and uncertainty harboured by a neglect of vital principles of our being? In another paper, we shall inquire whether the therapeutics of the nineteenth century be not empiricism in disguise? whether, in the chamber of ghosts, our doctors would be entitled to a higher seat than Galen?

MISS BUNKLEY'S BOOK. *The Testimony of an Escaped Novice from the Sisterhood of St. Joseph, Emmettsburg, Maryland, the Mother House of the Sisters of Charity in the United States.* By JOSEPHINE M. BUNKLEY. New York: Harper & Brothers.

There is scarcely anybody in the United States who has not heard of Miss Josephine Bunkley and her hairbreadth 'scapes and perils. Newspaper versions of the affair, without end or number, pulpit eloquence of the noisiest sort, and platform speechifications not a few, have made the subject long since an utter weariness and disgust to most people. There was not wanting, too, a book, manufactured by some very imaginative and not too scrupulous person, a poor copy of Maria Monk somewhat diluted and toned down to suit localities and steer clear of the law of libel, and eked out at the end with romances of Spanish and Italian convent life, strongly spiced with dungeons and starvations, chains and tortures, lecherous priests, and nuns the most abandoned.

But for none of this was Miss Bunkley responsible; it was nothing more, in fact, than a clever publisher's trick to catch the stray pence of a Pope-detesting and exceedingly gullible public. An unwarrantable use, it seems, had been made of Miss Bunkley's earlier narrative, and so great had been the liberties taken with the young lady's manuscript, that "she felt it her duty," as she tells us in a preface to the present work, "to warn the public against it." Neither discouraged by these vexatious disappointments, "nor intimidated by the threats of the hierarchy of Rome and their abettors," Miss Bunkley goes on to tell us, she, "with the advice of reliable friends, went forward, and having rewritten her narrative, engaged the services of a gentleman, every way competent to the task, to revise it and superintend the printing of her book." Not a fact, we are told, has been distorted, not a sentiment been modified; and the work professes to "set before the world in a clear and authentic manner the true nature of a convent life." Such is the nature of the present work, and granting that it has accomplished its object, viz., that of setting forth a true picture of convent life, it is certainly not without value. But in perusal one is forced to the conclusion that Miss Bunkley made a very great mistake in entering a convent at all, that she was dissatisfied almost from the outset of her cloister life, and, being so dissatisfied, was disposed to look at everything with jaundiced eyes. She was evidently impressed, favourably at first, unfavourably afterwards, with the mere externals and accessories of religion; and in no one instance do we find her reaching below the surface and grasping those great Catholic truths that underlie the system of communities banded together for works of charity and devotion.

It is a praiseworthy feature of this book, that there appears to be no designed exaggeration, though an evident tendency, involuntary and arising from prejudice, to colour and even at times to distort. This is precisely such a book, we may conclude, as will be likely to fall harmless as regards the very system towards which its attacks are directed; for the very common ultra-protestant error is committed of confounding the most sacred Catholic verities with local and sectional abuses, and condemning both in the same breath. There is no efficient weapon against Popery but a bold assertion of Catholic truth, no greater rebuke to her novelties than a faithful use of primitive Catholic practice. And this truth will make itself apparent sooner or later.

Cyclopedia of Chronology, or the World's Progress; a Dictionary of Dates, with Tabular Views of General History, and an Historical Chart. Edited by GEORGE P. PUTNAM. Revised Edition. New York: A. S. Barnes & Co.

The *Home Cyclopedia, or Library of Reference*, of which this is one of the most valuable and interesting volumes, is a work the standard worth and usefulness of which is now, we believe, very generally appreciated. Of the volume devoted to Chronology, or the World's Progress, this is the Twelfth Edition—a fact which speaks more powerfully than anything else could do in behalf of its merits, and in proof of its popularity. Its purpose is to furnish a convenient and portable volume for reference, not over-burdened with details, but indicating to the intelligent reader all the great landmarks of history in their order of succession; and showing also what was going on at the same time in different countries. And this object, as the success of the work shows, has been ably accomplished.

In this revised edition, the Chronology is brought down to the close of 1854. It is notified, that "a slight departure from the original plan will be observed in the continuation; the events which, in the first part, were placed under the heads of their respective countries being now arranged in the supplement to the Chronological Tables." In acknowledging the various sources from which the materials for this volume have been drawn, it is declared that "the articles upon the British Museum, and Education in Europe, are taken, with the permission of the editor, from 'Norton's Literary Almanac,' a work which ought to be upon the table of every one who feels the importance of accurate information upon education and bibliography." And we are glad to see this opportunity so generously taken to pass a well-deserved tribute to so useful a publication.

Postal Reform; Its Urgent Necessity and Practicability. By PLINY MILES. New York: Stringer & Townsend.

A most seasonable pamphlet is the present, in view of the universally complained of delinquencies and shortcomings of the postal system among us. The work is eminently practical, showing the imperfections and abuses of our mail system with an unsparing hand, and pointing out the remedies to be applied. Among us, as New Yorkers, this work is sure to meet with approval; for the dwellers in our large cities undoubtedly suffer the greatest inconvenience from irregular and imperfect postal arrangements; and the evils pointed out, and the suggestions made, apply with peculiar force to this city. As our author very truly says, "If we are not disposed to ACT, and instruct our representatives on the subject, we really deserve no better postal accommodations than the wretched ones we now have. As a financial question, we would have our merchants ask themselves what annual money value could be placed on a postal system in New York, Boston, and Philadelphia, such as the author describes as existing in London and other European cities. It is certainly a question that deserves to be pondered.

Luther's Christmas Tree (Philadelphia: Lindsay & Blakiston) is a most seasonable publication for our little folks at this "hallowed time" of the Blessed Nativity. It has been prepared for them, the author declares, as a Christmas gift. "May it help to remind you," he says, "of the Christ-child, whose returning birthday lights up your homes with mutual love and innocent joy. And though this Christmas tree is not hung with pretty toys and sugar-plums, to delight the eye and please the taste, it is yet adorned with beautiful pictures and sparkling gems from the life of the Great Reformer, no less attracting to the mind and heart." It is full of interest—full of information; and all this of a most seasonable, and of a most instructive kind. Luther is its hero: he is, in fact, the "Christmas Tree." We heartily join in the author's wish that it may "add something to the innocent pleasures of our Christmas homes, while

> "'Rich and poor in grateful chanting
> For the joy that visits earth,
> Join to bless the dear Redeemer
> On the morn that gave Him birth.'"

Jack, the Giant-killer, (D. Appleton & Co.,) is another of "Hewet's Illuminated Household Stories for Little Folks." As a gift-book for such interesting and amusement-loving people, it is sure to be popular, for it has irresistible attractions.

As a CHRISTMAS or NEW YEAR'S GIFT for children, a case of pretty little books has been just issued by Mr. C. Scribner, of this city, which has great attractions. It is entitled *Uncle Frank's Home Stories*, by F. C. WOODWORTH; and it consists of Six Volumes Illustrated. The volumes are tastefully bound, and they form quite a little library of *Home Stories*, admirably adapted to the youthful mind. We have no doubt it will immediately become a popular present.

Silverstring; or, Tales and Poems for the Young. By W. O. BOURNE, A. M.; and *Beautiful Bertha*, by Mrs. L. C. TUTHILL, are two other and separate publications of Mr. C. Scribner;—both of them of seasonable interest, and admirably suited for presents to the young.

Autumn Hours; or, Fireside Reading, by Mrs. C. M. KIRKLAND, (also a publication of Mr. C. Scribner,) is a work of a much higher grade, in all respects, and will claim a more particular notice at our hands hereafter. It is beautifully got up, and is designed as a more costly gift-book at this season for tokens of affection and regard.

INGENIOUS INVENTION.—"We have witnessed in the *Tribune* office," says the *Sunday Dispatch*, "the working of a very ingenious machine for distributing type. It is the invention of Victor Beaumont, and will distribute 12,000 ems an hour. Elevated on a stand is a circular plate, surrounded with boxes to receive the letters. In the surface of this plate are grooves (thirty in number, which may be increased or diminished) to receive the lines of type as they are used in printing. By an ingenious contrivance he can put the lines in place at the rate of about one each second. When the lines are adjusted, the plate is given an eccentric rotary motion, when it strikes regularly at different points a kind of finger, sliding the line along the groove into a corresponding one in a broad hoop surrounding the plate. But if the point of contact is not the place for the external letter, the letter does not go out, it being retained by its peculiar nick, each type having different nicks from any or all of the others. He has a process for nicking type already cast. We see nothing to hinder its entire success, if it does not too easily get out of repair."

CURIOUS DECISION.—It was decided, not long since, in the Court of Queen's Bench, Dublin, that a clergyman may marry himself. Judge Crampton delivered the judgment of the Court in this interesting case. His lordship commenced by observing that the case had been ably argued by counsel last term, and the questions raised were so novel and important that it stood over for the mature consideration of the Court until the present term. "The case," says the *English Churchman*, "came before the Court upon a special verdict, finding that the plaintiff, Albert S. Beamish, brought an ejectment upon the title to recover certain lands in the county of Cork, a considerable estate, and he claimed to be entitled to the same as grandson and heir-at-law of Dr. John S. Beamish. The defendant denied the legitimacy of the plaintiff, and claimed as heir-at-law of Dr. Beamish; and such he undoubtedly was, unless the plaintiff's legitimacy had been established. The facts as stated in the special verdict were these:—The late Dr. John Swayne Beamish was in his lifetime seized of considerable estates in fee simple, and died on the 16th of December, 1852. He had several sons, and the eldest was the Rev. Samuel Swayne Beamish, the defendant being the next brother of the latter. The Rev. S. S. Beamish was duly ordained a clergyman of the United Churches of England and Ireland, and it appeared that on the 27th of November, 1832, being then in Holy Orders, he went to the house of Anne Lyons, in the city of Cork, and there performed a ceremony of marriage between himself and Isabella Frazer. The special verdict described the manner in which the ceremony took place, and the general form of solemnization was that set out in the Book of Common Prayer of the United Churches of England and Ireland, Mr. Beamish then declaring that he took the said Isabella Frazer to be his wedded wife, she taking him to be her wedded hushand. The wedding-ring was then placed upon her finger, and the blessing pronounced. After the ceremony it was stated that the marriage was consummated between the parties."

THE CHARM OF AN OLD HOUSE.—I love old houses best for the sake of the odd closets and cupboards and good thick walls that don't let the wind blow in, and little out-of-the-way polyangular rooms with great beams running across the ceiling—old heart of oak, that has outlasted half a score of generations—and chimney-pieces with the date of the year carved above them, and huge fire-places that warmed the shins of Englishmen before the house of Hanover came over. The most delightful associations that ever made me feel and think, and fall a-dreaming, are excited by old buildings—not absolute ruins, but in a state of decline. Even the clipped yews interest me; and if I found one in any garden that should become mine, in the shape of a peacock, I should be as proud to keep his tail well spread as the man who carved him.—*Southey's Life and Correspondence.*

HOME is emphatically the poor man's paradise. The rich, with their many resources, too often live away from the hearth-stone, in heart, if not in person; but to the virtuous poor, domestic ties are the only legitimate and positive source of happiness short of that holier heaven which is the soul's home.—*Mrs. Ann S. Stephens.*

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

New York.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John Evangelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. Ann's (for deaf mutes), do.; Holy Comforter (seamen), do.; Good Shepherd, do.; Church of Our Saviour, do.; Church of the Messiah, do.; St. Michael's, Brooklyn; Good Angels, do.; St. Paul's, E. Brooklyn; Grace, Williamsburgh; St. James the Less, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxsackie; Grace, Albany; ———, Crugers; Grace, Cherry Valley.

Western New York.—*Free, without Daily Service.*—Calvary, Utica; St. Andrew's, New Berlin; St. James', Pulaski; St. James', Syracuse.

New Jersey.—*Free, with Daily Service.*—Christ, Newark; St. Paul's, do.; House of Prayer, do.; St. Barnabas', Roseville, do.; Christ, Elizabeth; St. Stephen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jersey City.

Daily Service, not Free.—St. Mary's, Burlington; College Chapel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; St. Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst; St. Mark's, Baskingridge; St. John's, Dover; St. Mary's, Rockaway.

Pennsylvania.—*Daily Service, not Free.*—St. Peter's, Philadelphia; St. Mark's, do.

Free, without Daily Service.—St. John's, Lancaster.

Massachusetts.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

Free, without Daily Service.—St. Paul's, Nantucket.

Maine.—*Free, without Daily Service.*—St. Peter's, Rockland.

Connecticut.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted; St. Paul's, Hartford.

Ohio.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

Kentucky.—*Free, without Daily Service.*—Ascension, Frankfort; Grace, Louisville; Christ, Elizabethtown.

Tennessee.—*Daily Service, not Free.*—Christ, Nashville; St. John's, Knoxville; ———, Loudon.

Wisconsin.—*Free, without Daily Service.*—Trinity, Jamesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

Virginia.—*Free, without Daily Service.*—St. John's, Wheeling.

North Carolina.—*Free, without Daily Service.*—St. Mark's, Halifax county; Trinity Church, Scotland Neck, Halifax county; Church of the Saviour, Jackson, Northampton county; Grace Church, Woodville, Bertie county; St. Thomas', Windsor, do.; Pettigrew's Chapel, Washington county; St. Luke's, do.; Grace Church, Plymouth, do.; Holy Trinity, Hertford, Perquimons county; St. Barnabas', Woodville, do.; St. Mary's, Gatesville, Gates county; Church of the Advent, Williamston, Martin county; Holy Innocents, Henderson; St. John's, Williamsboro'; Emanuel, Warrenton; St. Paul's, Louisburg; St. Matthew's, Hillsboro'; Calvary, Tarboro'.

Daily Service, not Free.—Christ Church, Elizabeth City, Pasquetank county; at St. Mary's School, Raleigh; at the Chapel on Mr. Josiah Collins' Plantation, Washington county.

South Carolina.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

Georgia.—*Free, without Daily Service.*—Messiah, St. Mary's.

Florida.—*Free, without Daily Service.*—St. Paul's, Key West; St. Mark's, Palatka.

Texas.—*Free, without Daily Service.*— ———, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

New York.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

Western New York.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

New Jersey.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

Rhode Island.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

Vermont.—St. James, Hydeville.

Maryland.— ——— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

Virginia.—Grace, Petersburgh; St. Alban's, Rock county.

North Carolina.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

Georgia.—Atonement, Augusta.

Alabama.—St. John's, Mobile.

Florida.—St. Mark's, Palatka.

Texas.—Advent, Brownsville.

Michigan.—Sailors' Chapel, Detroit.

Ohio.—Zion, Dresden.

Kentucky.—St. John, Louisville.

Illinois.—St. Paul, Chicago.

Mississippi.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

Churches believed to be "free" in the Diocese of Virginia.

St. James, Accomac county; St. George's, do.; St. Michael's, do.; Buckmountain, Albemarle county; St. Paul's, do.; Trinity, do.; Christ (Green Mountain), do.; Grace, do.; Howardsville, do.; Grubb Hill, Amelia county; St. Luke's, New Glasgow; Ascension, Amherst C. H.; St. Mark's, Amherst county; St. Matthew's, do.; Trinity, Staunton; Boyden Chapel, Augusta county; Trinity, Bedford county; St. Thomas', do.; St. Stephen's, do.; St. John's, Liberty; Mount Zion, Hedgeville; Trinity, Martinsburgh; Calvary, Berkeley county; Christ, do.; St. Mark's, Fincastle; Trinity, Buchanan; Christ, Brooke county; St. John's, do.; St. Andrew's, Brunswick county; Trinity, do.; Wilkin's Chapel, do.; St. Peter's, Buckingham county; St. John's, Campbell county; St. Margaret's, Caroline county; Grace, do.; Bowling Green, do.; St. Peter's, Port Royal; Westover, Charles City county; ———, do.; Roanoke, Charlotte county; Trinity, Chesterfield county; Christ, Millwood; Grace, Berryville; Wickliffe, Clarke county; Old Chapel, do.; St. Stephen's, Culpeper county; St. James, do.; St. Paul's, do.; Grace, Cumberland county; St. James, do.; St. Paul's, do.; Sapony, Dinwiddie county; Calvary, do.; St. John's, Hampton; Centurion, Old Point Comfort; Vanter's, Essex county; St. Paul's, do.; St. John's, do.; Zion, Fairfax C. H.; St. John's, Fairfax county; Fall's, do; Pohick, do.; Seminary Chapel, do.; Lebanon, do.; St. James, Warrenton; St. Stephen's, Fauquier county; St. Paul's, Leeds, do.; Trinity, Meade, do.; Trinity, Salem, do.; Two others in Piedmont parish; St. John's, Fluvanna county; Franklin parish, Franklin C. H.; St. Thomas, Middletown; Abingdon, Gloucester county; Ware, do.; St. Paul's, Goochland county; Beaverdam, do.; Grace, Greensville county; Christ, do.; St. John's, Halifax C. H.; Brick, Halifax county; Catawba, do.; New, do.; Fork, Hanover county; Trinity, do.; St. Paul's, do.; Immanuel, do.; St. Paul's, Hampshire county; Frankfort, do.; Zion, do.; Bethel, Clarksburgh; Christ, Richmond City; Armory, do.; Christ, Henry county; Christ, Smithfield; Old Church, Isle of Wight county; Grace, Jackson county; Trinity, Shepherdstown; St. John's, Harper's Ferry; St. Bartholomew's, Lee Town; St. John's, Charleston, Kan.; St. Luke's, Salines; St. Mark's, Coalsmouth; St. Paul's, King George county; Lamb's Creek, do.; St. John's, do.; St. David's, King William county; Christ, Lancaster county; Grace, do.; White Chapel, do.; St. Paul's, Weston; St. James, Leesburg; Emanuel, Loudoun county; St. John's, Louisa county; Trinity, do.; St. John's, Lunenberg county; St. Paul's, do.; Piedmont, Madison county; Trinity, do.; Trinity, Marshall county; Bruce Chapel, Mason county; Point Pleasant, do.; Christ, Matthew's county; Old Church, Mecklenburgh county; St. James, do.; St. Andrew's, do.; St. Luke's, do.; St. Timothy's, do.; Christ, Middlesex county; St. Paul's, Suffolk; St. John's, Nansemond county; Trinity, Nelson county; Christ, do.; Grace (coloured), do.; Rockfish, do.; St. Peter's, New Kent county; Christ Church Chapel, Norfolk; Hungar's, Northampton county; Christ, do.; St. John's, Wheeling; St. Thomas', Orange C. H.; Grace, Petersburg; Epiphany, Danville; Emanuel, Pittsylvania C. H.; Grace, Powhatan county; St. Luke's, do.; Immanuel, do.; Mannikintown, do.; Chapel, Princess Anne county; Emanuel, do.; St. John's, City Point; Merchant's Hope, Prince George county; Old Brandon, do.; St. James', Prince William county; St. Paul's, do.; Winfield, Putnam county; St. John's, do.; Teye's Valley, do.; Bloomfield, Rappahannock county; Warsaw, Richmond county; N. Farnham, do.; St. John's, Roanoke county; Grace, Lexington; Port Republic, Rockingham county; Christ, Spottsylvania county; St. John's, do.; Aquia, Stafford county; Lower Surry, Surry county; Immanuel, Sussex county; St. Thomas, Abingdon; St. Peter's, Westmoreland county; Oak Grove, do.; St. James, do.; Trinity, Parkersburg; ———, Wytheville; St. Paul's, Wetzel county; Grace, York county.

The above list of *Free* Churches is taken from the Journal of 1855, containing a list of the parishes of the diocese. It is possible some churches only occasionally occupied have been omitted, while one or two others, which may have become *pew* churches, have been included. The congregations of these churches are organized, have worship, and are in connection with the Convention.

Yours respectfully,
Presbyter.

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$50 TO $75.—SPLENDID FARMS OF TWO ACRES OR MORE, situated at Central Islip, two hours' ride from the city. Any of our citizens now have an opportunity of purchasing two acres of good land on the Long Island railroad, for gardening purposes, payable in instalments, and will receive a present of two building lots in the village, 25 by 100 feet. Here a family can reside in a healthy place, and raise on their own land all the real necessaries of life. Also, will be divided in a few days, among 400 subscribers, 40 farms and 350 building lots, located in the village of Hermanville. Each subscriber will receive for only $5 a building lot 25 by 100 feet, or a farm from one to to five acres. Apply to C. WOOD, No. 208 Broadway, where maps can be had and every information given. nov29-2m

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PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

January 8th.—Lecture IV.—*Ethics.* By the Rev. Thomas W. Coit, D. D., LL. D., Rector of St. Paul's Church, Troy.

January 15th.—Lecture V.—*National Characteristics.* By Eugene Lawrence, Esq., of New York, Author of "The Lives of the British Historians."

January 22d.—Lecture VI.—*Aids to Culture.* By the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut.

January 29th.—Lecture VII.—*The Character of Charles I.* By the Rev. A. Cleveland Coxe, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence.* By Lewis W. Mansfield, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

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REMOVAL.—WM. A. TYSON, CATERER, WOULD RESPECTfully inform his numerous patrons, and other ladies and gentlemen of New York and its vicinity, that he has removed from No. 81 Thompson street to No. 192 Mercer street, above Bleecker street, where he is prepared to furnish for Wedding, Dinner, and Evening Parties, loans of Silver Ware, China, Glass, Cooks, Waiters, Confectionery, Ice Cream, Oysters, &c., &c.
N. B.—Cards of Invitation and Wedding Cake carefully delivered.
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FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK. —J. H. HARLEY, importer and manufacturer of Russian, Hudson Bay, and American Furs, has made unusual preparations this present season so as to satisfy the demands of his customers for Mantillas, Capes, Talmas, Pelerines, Victorines, Cuffs, Muffs, &c., made from every description of of the choicest Furs: such as Sable, Ermine, Martin, Chinchilla, Sable Mink, Lynx, &c.
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sep27-1y

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SCHOOLS.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM BEGINS DECEMBER 27.—A limited number of pupils is received into the family of the Principal, at $65 per Session of fourteen weeks, for Board, Tuition, &c. Catalogues and full information may be had at Thos. N. Stanford's, No. 637 Broadway. Address
REV. EDWARD BALLARD, A. M.
Cheshire, November 30, 1855. dec6-5t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

Paris—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D. D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.
Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CON-NECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.
Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.
The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.
Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:
Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LA-DIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, CONN., offers superior advantages to a very limited number of boys. Their health, manners, and morals, receiving constant supervision, make this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams. For circulars, &c., address the Rev. ALONZO G. SHEARS.
ja1-1y

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANI-cal Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:
First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.
Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.
Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.
Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, cannot be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.
Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.
Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York.
P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7-6m

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh $6 per ton. Also, all other Coals at the lowest prices. J. I. GANTZ'S SON,
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a12-tf

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dec6-3m

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sep13-1y

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The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.
NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

THE HOPE MILLS, (ESTABLISHED 1835.)—EVERY DAY ARTICLES USED IN EVERY FAMILY.—For sale, wholesale and retail, at No. 71 Fulton street, New York. Coffee, (green, roasted, and ground,) Cocoa and Chocolate, Pepper, Pimento, Cassia, Cloves, Ginger, Mustard, Mace, (ground or unground,) Nutmegs, (ground,) Rice Flour, Hope Mills Yeast Powder, (best in use,) Table Salt, Arrow Root, Corn Starch, and sundry other articles.
dec13-3m R. H. & J. G. ISHAM.

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.
Counsellor—The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1855.
President—Richard Sill, No. 33 Pine street.
1st Vice President—Charles P. Burdett, No. 47 Fulton street.
2d Vice President—John G. Ambler, M. D., No. 31 Washington Place.
Corresponding Secretary—O. B. Wilson, No. 25 Beaver street.
Recording Secretary—Theo. R. McIlwaine, No. 43 Chambers street.
Financial Secretary—A. W. Hoffman, No 55 Warren street, and No. 55 Murray street.
Treasurer—Charles G. Till, No. 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary mh1 1y

The World at Home.

THE SPEAKERSHIP.—Thus far, no election has been made.

JOHN STREET "METHODIST CHURCH" CASE.—The referee in this case has decided that the order of sale heretofore granted shall be revoked. The building is to continue to be appropriated to its original religious uses, with the exception of the lower part, which is to be fitted up for secular purposes.

REFORM IN THE CUSTOM HOUSE.—The following timely official Regulations have been issued by the Collector :—"Absence from the office and duties, during business hours, is not permitted, except by reason of sickness, in which case notice must be given to the head of the office, department or division; neither will indulgence in intoxicating drinks, during those hours, be tolerated. The first offence of either kind will, in every instance, be visited by removal; and any officer of the Customs, or other employee of the Government appointed by me, who shall at any time be found intoxicated, will be immediately discharged from the public service. And it is hereby made the duty of the head of any office, department or division, to report all delinquents under these regulations to me.—HEMAN J. REDFIELD, Collector."

FRANKING PRIVILEGE OF MEMBERS OF CONGRESS.—The Washington *Union* understands some postmasters are in doubt whether, under the new law requiring prepayments of all letters to places within the United States, letters addressed to members of Congress may go without being prepaid. The answer, of course, (says the *Courier and Enquirer*,) is, that all such letters should be duly despatched, as the franking privilege remains unchanged.

THE BAKER TRIAL.—The following is a correct table of the ballots of the jury from their retiring until they came back to court, having been forty-one hours in deliberation.

Ballots.	*Guilty of Murder.*	*Not Guilty.*	*Manslaughter.*
First	Six,	Six,	—
Second	Six,	Two,	Four 2d degree.
Third	Six,	Two,	Four "
Fourth	Five.	—	Seven "
Fifth	Four,	—	Eight "
Sixth and last	Six,	Six,	—

The former reports made it appear that there were nine for murder and three for manslaughter.

NEW YORK UNIVERSITY.—The Board of Regents of the New York University, at their last meeting, elected Samuel B. Woolworth, LL. D., to fill the place made vacant by the decease of Dr. T. Romeyn Beck.

MERCANTILE LIBRARY.—From the Tenth Quarterly Report of the Mercantile Library Association of this City, we learn that during the last three months they have delivered to their members no less than 30,825 volumes, and that the number of persons visiting the Reading Room during the same time was 27,728. Number of volumes now in the Library, 76,000. Number of periodicals and newspapers supplied in the Reading Room, 260.

FORGERY.—E. P. Barnes, (says a daily paper,) a clerk with Mr. E. G. Bacon, a Broadway merchant, was arrested a few days since by Officer Brown, of the Chief's Office, charged with robbing his employer of $6,000. It appears that Mr. Bacon, having to be absent from his office on Thursday last, left a blank check for his clerk to fill up for the amount of $200. Instead of $200, the clerk inserted $6,000, and drew the money at the Phœnix Bank. Mr. Bacon, on discovering the state of affairs, and finding that Barnes had disappeared, proceeded immediately to the Chief's office and gave the necessary information. Barnes was found at his residence, No. 123 West 22d street, engaged in packing up. The money was all recovered. By some mysterious arrangement the facts of this case were kept from the public, and the accused let off on bail of $500.

CONDITION OF THE HUDSON.—There were large quantities of ice in the river yesterday, (says the *Albany Argus* of Dec. 15,) and navigation was materially impeded thereby. Two steamers left early in the afternoon for New York; the telegraph has announced, however, that the People's Line would send none out of New York. We learn from the Hudson *Star* of yesterday, that the steamer Columbia was to leave on her last trip to New York last night.

FINANCES OF PENNSYLVANIA.—The finances of this State are at present in a more favourable condition than for many years past. The proceeds from the public works for the financial year were $1,942,376, showing an excess of $23,770 over the revenue of the previous year, whilst the expenses of their maintenance and operation was $455,576. The balance in the Treasury on the 1st December was $1,245,697.81, enough of itself to pay the February interest.

LAW FOR VOLUNTARY ENSLAVEMENT.—The Senate of Virginia (says the *Richmond Dispatch*) have lately passed a bill for the voluntary enslavement of a free negro of Southampton county. He is an old man, sixty years of age, and has been lately emancipated, but is anxious to remain in a condition of servitude, which he knows, by his own experience and observation, is the best and happiest condition for his race. So numerous are applications of this character, that it has been found necessary to introduce a general law into the Legislature for the voluntary enslavement of free negroes of the Commonwealth.

MORTALITY IN NEW YORK.—From the official report of the City Inspector we learn that the whole number of deaths in the city during the past week was 346, viz.: 59 men, 60 women, 137 boys, and 90 girls—a decrease of 22 on the mortality of the week previous.

MORTALITY IN BROOKLYN.—The total number of deaths in this city last week amounted to 64, of which 39 were males and 25 females. Of these, 20 were adults, and 44 minors.

The World Abroad.

Great Britain.—Her Majesty has got a royal visitor at Windsor Castle, in the person of the King of Sardinia.

Her Majesty and Prince Albert have been inspecting a large number of invalids at Fort Pitt Hospital.

It was expected that the Lord Mayor would receive a baronetcy, and the Sheriff's knighthood, on the occasion of the visit of the King of Sardinia to the city of London.

There has been a slight modification of the English Cabinet, consequent upon the recent appointments. The Duke of Argyll has succeeded Lord Canning as Postmaster-General; and Lord Harrowby, vacating the Vice-Chancellorship of the Duchy of Lancaster, will take the Duke of Argyll's sinecure place as Lord Privy Seal. Mr. Baines, who retired from the Presidency of the Poor-Law Board at the end of the last session, becomes Chancellor of the Duchy with a seat in the Cabinet; and Lord Stanley of Alderley, the President of the Board of Trade, has also been appointed a member of the Cabinet. Mr. Frederick Peel, Under-Secretary of the War Department, has resigned, and it is said that it is not the intention of the Government to appoint a successor.

General Sir James Simpson, late Commander-in-Chief in the Crimea, has arrived in London. On the morning after his arrival Sir James went to the War Department, but Lord Panmure being absent, he immediately left, and proceeded to the United Service Club, where he was cordially welcomed by the officers who had the good fortune to be present. In appearance the gallant General seems, it is said, to have suffered little from the effects of the climate of the Crimea.

There have been rumours of a dissolution of Parliament, with a view to the strengthening of the Government, especially in the prosecution of the war. The probability of such a measure was not believed.

A chapel of wood and iron has been constructed for the use of the Roman Catholic soldiers in the Crimea. It was opened on the 3d ult., the Rev. Mr. Woolett, who is attached to the Third Division, saying Mass upon the occasion.

A huge steamship, to be called the Great Eastern, is building on the banks of the Thames, near London. She is to be 10,000 tons burden, and will be propelled by a combination of paddles and screw. The propeller shaft has just been finished, and is the heaviest piece of forged iron in the world; it is nearly thirty-five tons weight, 47 feet long, and 24¾ inches in diameter. The jollyboats, eight in number, will be small screw steamers, and will be raised and lowered by water power, and a small engine of several horse power will be used to steer the vessel. She is expected to be ready in a few weeks.

Madame Goldsmidt (Jenny Lind), with her husband and children, is now in London.

A very formidable strike of the cotton-spinners has again occurred, but according to the latest accounts, some of the workmen have returned to their work at the reduced wages.

The Wigan colliers have turned out to the number of from 2,000 to 3,000, for a "10 per cent." rise, in order to bring up prices to the rates of last winter.

We learn that an educational association for working men has been formed in Oxford. The city authorities give rooms free, and several gentlemen of the University gratuitously supply the instruction.

We find that Mr. Maurice's Working Men's College continues to prosper, and numbers now 250 students—an increase upon its last term. The attendance is remarkably steady; the French class is one of the best attended; and the drawing class one of the most successful. The institution is all but self-supporting.

It is stated that of three hundred emigrants who landed a few days since at Liverpool from America a considerable portion were Irish, and chiefly from the county of Cork. They allege as the reason of their return the great scarcity of employment.

The Chaplain-General of the British Army, the Rev. G. R. Gleig, has submitted to the Government a plan for checking the drunkenness that has for some time unhappily prevailed amongst the troops serving at the seat of war. It is proposed that every sutler or camp follower who shall be convicted of having supplied to any soldier a sufficient quantity of intoxicating liquor to make him inebriated, or who shall supply liquor to any soldier who may appear already partially intoxicated, shall be summarily expelled the camp. As a subsidiary regulation, libraries and coffee-houses are to be established so as to promote amongst the army rational amusements during their hours of recreation. This suggestion originated with "The Soldiers' Friend," Miss Florence Nightingale.

Sir Archibald Alison, Bart., has presided at a preliminary meeting of the citizens of Glasgow, for the purpose of taking measures to procure subscriptions for the purchase of a sword to be presented to Major-General Sir Colin Campbell. The subscription is to be limited to 1*s*. each person.

We have intelligence of the loss of another valuable life, sacrificed at the shrine of duty,—that of Mrs. Willoughby Moore, Lady Superintendent of the Officers' Hospital at Scutari. Mrs. Moore was the widow of that gallant soldier, Colonel Willoughby Moore, who perished in the Europa, rather than forsake the burning ship so long as any of his men were in it. She went out this last summer with a band of nurses to organize and superintend a hospital at Scutari for sick and wounded officers, similar to those for the men under Miss Nightingale; and the unequivocal testimony of those who were under her care proves the zeal, the diligence, and the judgment evinced by this devoted lady in her sacred mission. A dysentery which lasted three weeks proved fatal, and she died to the deep regret of all around her.

France.—Count Mole, equally well known in England as in France, once Prime Minister and favourite of Louis Philippe, the rival of Thiers and Guizot, the last of a noble race, departed this life on the 23d ult. With him has departed the most steadfast of the parliamentary ministers who illustrated the constitutional reign of Louis Philippe. The father of Count Mole, known as President Mole, was one of the most distinguished men of France, prior to the revolution, to which he fell a victim.

Prussia.—The Prussian Chambers were opened by the King on the 29th ult. The following is an extract from His Majesty's speech :—

GENTLEMEN,—The conflict between several European Powers is not yet at an end. Our fatherland, however, continues to be the abode of peace. I trust in God that it will remain so, and that I shall succeed in preserving the honour and standing of Prussia without inflicting upon our country the heavy sacrifices of war. I am proud to say that I know of no people so well prepared for war, or more ready for sacrifices, than my own whenever its honour or interests are really in danger. This proud consciousness, however, imposes upon me the duty, while abiding faithfully by obligations already contracted, not to enter into further engagements, the political and military liabilities of which are not to be estimated beforehand. In the attitude assumed by Prussia, Austria, and Germany, behold a valid security for the further maintenance of that independent position which is equally conducive to the attainment of an equitable and lasting peace, and compatible with sincere good wishes for all.

Austria.—The Chevalier von Hulsemann, who for many years represented Austria at Washington as simple Chargé d'Affaires, has been appointed Minister-Resident, and the *Ost-Deutsche Post* has a leader on the subject, the object of which is to show to the Americans that Austria is willing to forget the Koszta affair, and to improve her relations with the "sixth great Power."

The Emperor of Austria, in order to show his satisfaction at the conclusion of the Concordat, has sent to the Pope the sum of 250,000 francs towards construction of the Monument of the Immaculate Conception.

Rome.—Letters from Rome state that the Consistory for December will open on the 21st, and the promotion of cardinals, which has been so often postponed, will then take place. Among the candidates spoken of are the Archbishop of Vienna, who conducted the negotiation of the Concordat, and M. di Pietro, formerly Papal Nuncio at Lisbon. The Pope has just created M. Villcourt, Bishop of Rochelle, a resident Cardinal. He is a personal friend of the Pope, and noted for piety and learning.

Russia.—The Emperor, with the Grand Dukes Constantine, Michael, and Nicholas, have returned to St. Petersburg. The last two are to rejoin the army, it is said, at the end of the present year.

The assembling of Russian diplomatists at St. Petersburg is confirmed by a report that Count Stackelberg (the Russian Military Commissioner to Austria) is ordered to repair to St. Petersburg before he returns to Vienna from the Crimea.

The Russian population is terrified at seeing preparations made for internal defence. Even Moscow, it is said, is to be fortified.

The War.—The *Baltic* brought intelligence from England to the 1st inst. The *Government Gazette* of the night before contained a series of Crimean despatches, enclosed by General Codrington, under date of Nov. 13. The new Commander says for himself that, "having so lately assumed the command of the army, I have not sufficient materials, nor do I consider it necessary to write a separate despatch." He encloses a lengthened account, by Brigadier-General Spencer, of the operations of the land forces at Kinburn: dry marching details, with a list of the officers employed. Lord George Paget reports the *reconnaissance* by the allied cavalry at Eupatoria on the 27th, when they passed to the left of Salk, found the enemy much in the same position as when they left them on the 23d, but entrenched. Shots were exchanged for an hour with much effect, when the Allies lost thirty killed and wounded, including one English artilleryman slightly wounded, two horses killed, and three wounded. They bivouacked for the night at Salk, and the next day tried to turn the right of the enemy, or draw him into action; but he would not respond, and they returned to Salk to bivouac for the night, but found all the wells dried up from the use of the night before, and as there was an absence of water for many miles in their front they returned at daybreak to Eupatoria. Two other despatches describe the successful capture of hay and live-stock by Ali Pacha at Tchotai, on the night of the 2d, related elsewhere by General Pelissier. The Turkish General was supported on the occasion by two squadrons of the 12th Lancers, under Lieut. Colonel Tottenham. There were rumours at Berlin of renewed negotiations for peace being about to be engaged in. It is said that a Congress of the secondary German Powers is to be held at Dresden, to decide on a joint expression of sentiment as to the war. According to the London *Times*, the following are the terms on which the Allies are prepared to make peace. "We know very well that if the Euxine were declared a commercial sea, only open to the merchant ships of all nations, but to the fleets of none—if the ports and fortifications on its coasts were demolished and dismantled—if the Danube were open to the commerce of all nations, and its free navigation secured by the cession of so much Russian territory as would be required to guarantee both banks from hostile interference—if the Danubian Principalities were erected into a State, guaranteed, like Belgium, from the attacks of the great Powers—if all military or naval establishments on the Aland Islands were to be prohibited, or, better still, if they were given up to Sweden and Norway, we should have obtained such securities and guarantees as would render peace honourable and desirable, and the prolongation of the war alike a folly and a crime. Perhaps such conditions are little enough to ask; they are most assuredly the least that would be taken."

Since writing the above, we have received by telegraphic despatch from Halifax, a week's later news by the *Asia*, but it gives scarcely any intelligence from the seat of war, and consists principally of rumours of peace. The best informed London journals assert that negotiations for peace are going on favourably; but the Continental press gives very different accounts, so that, at best, their truth is questionable.

The Attention of the Ladies is Requested to a Free EXHIBITION DURING THE HOLIDAYS.—The lovers of the beautiful are requested to examine (free of charge) KIDDER'S PATENT GAS REGULATOR. It is the gem of the season, and produces the most beautiful, soft and mellow light, with a saving of from 25 to 60 per cent. Thousands are using it, and still there is room for more. Save your money and your gas, too. The Regulator will soon save its cost, and there is a perpetual source of income. Don't take the word of anybody, but try it for yourselves. The ladies will save their complexion, eyes, lungs, health, &c., which are enough to recommend it to every one who dwells where gas is burned. Illustrations at No. 262 Broadway.

J. L. DOUGLASS, Secretary.

Clerical Changes.

The Rev. A. CHRISTMAN has made arrangements to reside in the South during the winter.

The Rev. W. PRESBURY has resigned the charge of the Church of the Epiphany, Port Gibson, Claiborne county, Miss., and accepted a call to Grace Church, Paducah, Kentucky.

The Rev. EDWARD MEYER, late of Philadelphia, has accepted and entered upon a call to the rectorship of St. Paul's Church, Akron, Summit county, Ohio.

The Rev. W. KIRTLAND DOUGLASS has resigned the rectorship of St. John's Church, Warehouse Point, Conn., and removed to Water Proof, Louisiana.

The Rev. C. C. TOWNSEND, lately officiating in Iowa City, has been appointed a travelling missionary in Iowa by the Bishop and the Standing Committee, acting as a Diocesan Board of Missions. His residence is still at Iowa City.

The Rev. F. W. THOMAS, formerly of Baltimore, and more recently of Illinois, has been called to the pastoral charge of St. Paul's Church at Louisburg, N. C., and has accepted the same.

The Rev. FREDERICK SILL has resigned the supervision of St. Paul's City Mission, New Haven, Conn., and removed to Red Hook, N. Y., as a missionary in connection with Christ Church.

The Rev. D. V. M. JOHNSON, missionary in charge of the Floating Church of the Holy Comforter, has accepted a call to the rectorship of St. Mary's Church, Brooklyn.

The Rev. JOHN S. DEWEY has undertaken for the present the charge of St. Paul's City Mission, New Haven, Conn.

Married.

In St. Mark's Church, Malone, Franklin county, N. Y., on Tuesday evening, the 11th inst., by Rev. A. C. Treadway, GEORGE S. ADAMS, Esq., County Judge elect, to Miss SYDNIE ANN MINERVA TREADWAY, daughter of the officiating clergyman.

In this city, on Wednesday evening, December 12th, by the Rev. Dr. Taylor, OCTAVIUS WHITE, of Charleston, South Carolina, to ELIZABETH WINTHROP, daughter of the late Rev. John White Chanler, of this city.

Died.

On Saturday afternoon, December 15th, ROBERT TOWNSEND, son of Theodore R. and Elizabeth T. McIlwaine, aged 15 months and 13 days. His remains were interred at Tarrytown.

Notices.

The Missionary Committee of the Diocese.—The Provisional Bishop begs to remind his brethren of the clergy and of the laity that a quarterly payment to the missionaries of the diocese will become due on the first of January next; nearly the whole amount necessary to enable the Treasurer to make that payment is yet to be received by him. The time is short, and, at such a season as the first of January, it is earnestly hoped that the missionaries will not be left destitute of the supplies which they have so nobly earned, and which will then be so important to them.

The Provisional Bishop has recently been indebted to the kindness of several individuals for contributions, amounting to over $1,000, to enable the Treasurer to complete the payments due on the first of October last. Are there not other earnest and liberal-minded laymen, who, amid the cheerful and grateful thoughts of the season, would gladly send in a portion of their annual offering to assist in meeting the approaching payments? And will not the clergy make a point of doing something promptly toward the same object? Justice is but half done, when payments are made long after the appointed day.

The Convention of the diocese has made the Missionary Committee its authorized agent in carrying on the work of Missions and Church extension within our borders; and there being no ground of pretence that that agency is not fairly and earnestly conducted, the diocese ought to make a conscience of giving it a cordial and timely support.

New York, December 19, 1855.

☞ **The Rev. John Morgan, of the P. E. Church,** will hold Divine Service at the large Chapel of the University, Washington Square, on Sunday evenings, at 7½ o'clock. The discourse for next Sunday, the 23d inst., will be "Origin of Evil and Idolatry among Mankind, and Preparation for the coming Messiah."

Ladies' Fair.—The Ladies of the Church of St. John Baptist (Episcopal) are now holding a Fair at No. 928 Broadway, between Twenty-first and Twenty-second streets. Their object is to procure funds to furnish the new church just erected on Lexington Avenue and Thirty-fifth streets. Open day and evening till Christmas. Admission free.

General Sunday School Union and Church Book Society.—The Rev. Dr. HIGBEE will preach in behalf of the Union on Sunday evening, December 23d, in St. Stephen's Church. Divine Service at 7½ o'clock. A collection will be made in aid of the Sunday School Union.

The Second Anniversary of the Sunday School of the Church of the Holy Martyrs will be held on Thursday evening, the 27th of December, in the building used as a place of worship by the above congregation, Ludlow street, near Grand. The admission is only 12½ cents, and all who wish to assist a good cause cannot devote this small sum to a more worthy object.

The exercises will consist of Vocal and Instrumental Music, Poetry, Dialogues, Report of the Sunday school, and Distribution of Rewards.

The Sunday school has in connection with it a Missionary Society having for its object the support of the Gospel in the above building, which has been for many years under the charge of that hard-working, indefatigable minister of the Gospel, the Rev. JAMES MILLETT. Last year, from their funds, the children paid the remainder of the debt incurred in altering and fitting up the room for church purposes. Who that has the welfare of the Church at heart can refuse to second the noble efforts made by these poor children for the propagation of the Gospel in that destitute locality?

The Church of Holy Innocents.—The second anniversary of the laying of the corner-stone of this church will be celebrated on the festival, December 28th, at 11 o'clock, A. M. The friends of free churches are invited to encourage this young parish with their presence on the occasion.

General Protestant Episcopal Sunday School Union AND CHURCH BOOK SOCIETY, NO. 637 BROADWAY, NEW YORK.—At a meeting of the Executive Committee, held on the 6th of November, 1855, Mr. HARVEY COLBURN was appointed Agent, in the place of Mr. Daniel Dana, Jr., resigned.

All orders and other communications on the business of the Society should be addressed hereafter to H. COLBURN, Agent, No. 637 Broadway.

dec20-1m JOHN W. MITCHELL, Treasurer.

For the Benefit of the Free Church of the Holy Innocents and its Poor.—Mr. FOUNTAIN, No. — Broadway, near Bleecker street, has kindly consented to act as agent for the sale of articles for the above object, and ladies will find at his counter Children's Clothing, and a variety of useful and ornamental articles. Orders respectfully solicited. The ladies of the parish invite the charitably disposed to co-operate with them by sending articles suitable for sale to the residence of the rector, No. 101 West Thirty-sixth street.

Church of the Holy Trinity, Brooklyn Heights, will be open for a third Service on Sunday evening, October 28th, at 7½ o'clock, and will be continued open every Sunday evening until further notice. At the third Service the seats are free.

October 22, 1855. oct25-2m

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.

jy26-tf

Business Notices.

Thomas Dugan, General Furnishing Undertaker,
OFFICE, No. 848 BROADWAY,
(East side, a few doors below Fourteenth street.)
oct11-3m

Winter Circular.—EVANS' CLOTHING WAREHOUSE, NOS. 66 AND 68 FULTON STREET, BETWEEN CLIFF AND GOLD STREETS, NEW YORK.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash.

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:

COATS AND OVERCOATS.

Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.,	4 to 10

PANTS.

Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to 5
Fancy Cassimere, of every imaginable description	1.50 to 6

VESTS.

By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.,	$2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice. nov22-3m

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

T. G. STEARNS, General Agent,
nov15-1y No. 271 Broadway, New York.

Patent Marble Mantels.—A CLEAR SAVING OF FIFTY PER CENT.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by LYON & LAMB,
my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Fall Style for 1855, now ready at the New Hat Company's, Nos. 146 and 148 Nassau street.—Best quality THREE DOLLARS only. The public are invited to call. We sell a single hat at wholesale price. ☞ Call and see. ☜ nov8-3m

Advertisements.

AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:

CC 8 ft. to G in alt.	Mixture, 3 ranks.
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Remarks.
Anthem—"God be merciful," ... Amateurs.
Report of the Sunday School.
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Duett, ... Miss Welch & Master Blair.
Dialogue ... Three Boys.
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EXERCISES BY INFANT CLASS.
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